

# THE CHINESE RECORDER

VOL. LIII.

DECEMBER, 1922.

No. 12

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## National Christian Conference Message to Christians of all Lands

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An overpowering sense of the joy and strength of fellowship in Christ has come to us who are gathered in a national conference representing more than one hundred and thirty Christian bodies in China. It has been given to us to catch the vision of a wonderful united Chinese Church bound together in the service of the Master in this great land where the laborers are all too few and the harvest so plenteous. Yet we find that now this desire of our hearts—as always the work of our hands—is hindered by the tragedy of division among the Christians of the world. While standing for the principle of indigenous Christianity, we do not seek isolation and separation from the Mother Churches, but we ask that they shall strive for unity among themselves so that we in China may be able also to unite and bear undivided witness to the mighty works of God.

Surely, the salvation of the human race calls for nothing less than a world program and is a task which in itself points to the danger and sin of longer perpetuating the spirit of division among the children of a common Lord. We ask therefore that our brethren in every land shall strive for that perfect unity for which Christ prayed when He said, "that they all may be one as Thou Father art in me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me."

# THE CHINESE RECORDER

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VOL. LIII

DECEMBER, 1922

NO. 12

## Editorial

### Christian Student and Politics.

A CANDID discussion of a delicate subject from the Christian viewpoint is given in the Student Christian Movement for October 1922 on "The Relations of the Chinese and British People." The causes for a certain amount of anti-British feeling are given as found by the writer in the minds of students at the conference of the World's Christian Student Federation in Peking (1922). These are:—(1) The ingrained conservatism of China; (2) Misunderstood relation of British people to Anglo-Japanese Alliance; (3) Boxer Indemnity; (4) British Reserve. A Christian programme for correcting this situation is given which includes:—(1) Return of Boxer Indemnity; (2) The Censorship of Western presentations of Chinese, in film, play and book; (3) Missionary presentation of Chinese view point. The whole article is an appeal for an increase of Christian friendship, and is an excellent attempt to apply Christian principles to the unravelling of a political tangle. We are glad to see the Christian student thus fearlessly striving to promote international sympathy and understanding. More of it must be done by students in all countries.

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### Effect of New Postal Tariff.

THE sudden increase of postal rates will have a serious retarding effect on the distribution of Christian literature in China. A few instances will indicate the situation. The British and Foreign Bible Society, between the 1st of January and

end of October 1922, sent out 15,299 parcels of Bibles. At the old rates this would cost Mex. \$2,294.82; the new tariff makes it Mex. \$4,589.64. The American Bible Society reports that on the basis of the first half of 1922 the postal increase for the year will be over Mex. \$2,400 which amount is being diverted from the production of Scriptures to the payment of postage. It may be necessary to revert to the "native boat post" as freight, owing to packing cases, shipping charges, etc., will be almost as expensive as posting under new conditions. The Religious Tract Society also reports that the extra cost to the Society will be at least Mex. \$2,400 a year. They propose to continue to send out books post free, but are forced to lower the discounts. For the China Baptist Publication Society the postage bill will go from \$2,000 to \$3,500. If the same amount of business by Literature Agencies has to be done as formerly, then missionaries and their supporters must pay more or the increased tax be met by the purchasers of the literature who are generally poor. Now in view of the statement about the postal service made by Mr. Sze, on behalf of the Chinese Delegation, to the Washington Conference, there seems little excuse for the suddenness of this tariff change and considerable doubt is raised as to the necessity of *such a large upward change*. Mr. Sze says "In spite of these very cheap rates and the very high transportation costs in maintaining long courier lines where no modern facilities are available, the surplus of receipts over expenditures has been steadily increasing. All profits are being put into improvements in the service to the smaller villages inland. Its income in 1920 was \$12,679,121.98 and its expenditures \$10,467,053.07, thus leaving a surplus for the year's operation of \$2,212,068.91." Of course the plea that increased salaries affect the situation cannot be ignored. Study of the situation is needed to find how far the Industrial Standards adopted by the National Christian Conference should apply to this problem. In the meantime to quote one or two of those directly affected this new postal tariff is "a staggering blow" and is looked upon "as little short of a calamity." It seems clear that more time for the change should have been given and that such a large increase is difficult to justify.

\* \* \*

**Spirituality of the Chinese Church.** THE following comment by a correspondent is worthy of consideration:—"What has impressed me for a long time is the remarkable way in which men and women have learnt the Christian forms, ceremonies and vocabulary and how little real spiritual life there is behind it. The form of godliness exists without any power. Exceedingly few Christians of my experience attempt to live above their environment, but are conformists to the last degree. A still more remarkable thing is the blindness of most missionaries to the real condition, and this includes THE RECORDER. The

Shanghai Conference by no means represented the Church of China, certainly not those of this province (Szechuan). The political and social crisis is perhaps responsible, and the Christian has to contend with a terrible environment. But matters are not helped by painting the picture in glowing colours. The truth will never do any harm." Now that inflated optimism is not good, all will agree, but it is possible to look through the hole in the doughnut, sometimes used to represent pessimism, and see much besides the hole. What we see, as far as we can see the whole of China and the church, is *far from discouraging*. There are primitive conditions where the Christians are hardly distinguishable from their environment; there are other places where they have changed so much that they seem to be too much out of touch with it; and it is always true to say of the Church in China, as of the Church in the West, that she is not as spiritual as she might be. But we must judge the Chinese Church not so much from the viewpoint of the mountain top she is striving to reach as her distance from the valley out of which she is climbing. As to the National Christian Conference being optimistic, it should be remembered that the report of Commission II dealt most thoroughly with the weaknesses of the Chinese Church. The National Christian Conference was not blind to the situation. But these weaknesses were not, and rightly too, made the key-note of the Conference. The National Christian Conference presented the Christian Movement in China at the highest point of its climb upward and the widest and clearest phase of its vision. Yet the danger lurking in the unchanged non-Christian environment of the Christian Church must not be minimised. It is worse where conditions are primitive, and active everywhere. Therefore this note of warning is quite apropos, as is also the caution here added that we do not let the more backward elements in the Christian Movement hide from our eyes the tremendous progress that has been made.

\* \* \*

**U.S., China and Narcotics.** CHINA and America appear likely to be the two chief victims of the Opium Trust. This statement is supported by the striking facts noted below, which involve a revision in our thinking as to where the chief danger of and culpability for the narcotic traffic lie. In the 1890 conference the percentage of opium smokers in China was reported as only two-thirds of one per cent of the population. Some years ago after diligent search we discovered that the highest authoritative figures available showed that probably 4 per cent of the Chinese used opium. This is still the highest percentage given. It was startling—because contrary to current opinion—to find also that while in 1914 the per capita consumption of spirituous liquors in the United States was about \$22.50, the highest consumption of opium in China was about \$0.37, that is about 60 times as much alcohol

was consumed per capita as opium. The difference in the purchasing value of money must of course be kept in mind. This and other considerations made us hesitate for a long time to reply on above deduction. But that the per capita use of opium in China was at its worst small is corroborated in "The War Against Opium," published by the International Anti-Opium Association, Peking, where it is said that even when China was flooded with opium the per capita amount used did not appear very large. There are other facts to be added. It is stated on reliable authority that there are now four million drug addicts in the United States. That is about the same percentage given for opium users in China at the worst. In gauging the moral stamina of China, the above facts must be given due significance. While the situation is not defined as clearly as the figures given, yet it would appear that alcohol had at one time, judged by per capita consumption, a stronger hold on the United States than opium ever did on China. And now comes yet more startling information! Mr. G. G. Dixon, in a pamphlet put out by the India Office, London, stated that the per capita consumption of opium in the United States is nearly twice as much as it is in India. This statement has not yet, so far as we know, been refuted. Furthermore in 1919, 365 tons of opium were shipped into the United States, which is equal to about 40 tons of morphine; in the same year 30 tons of morphine came to China and was distributed over four times as many people, which is most significant as regards the per capita consumption of morphine in the United States as compared with what it is in China. We do not wish to whitewash the drug evil in China nor blackwash it elsewhere, but we cannot shut our eyes to the fact that if above statements are true the United States is as near if not nearer the centre of the drug whirlpool than China, and that both countries are in process of enslavement. It is no longer simply a question of stronger international safe-guards against China's drug weakness, but of international co-operation to avert a world menace most evident in the United States and China. As the United States and China are friends in aspiring to democratic government they need to be comrades in this common danger of narcotic debauchery.

\* \* \*

**Present-Day Interpretation of Christ** THE Report of the International Commission, approved by the World's Committee of the Y. W. C. A., at St. Wolfgang, Austria, June, 1922, is especially significant. All workers, including Industrial Secretaries, must have a personal Christian experience as a spiritual qualification. Responsibility rather than privilege is emphasized and the organization is looked upon as an opportunity and preparation for wider community service. Furthermore the principal of representation of self-government is fully recognized, all members being given opportunity to take part on all policy-forming

committees. According to this report the work of the Y. W. C. A. should be characterized by the following:—

1. The scientific spirit, which fearlessly faces truth, develops a programme in the light of thorough research, and is not content to do merely remedial work, if it is possible to remove the cause of evil.

2. The spirit of adventure; that is, the willingness to undertake experimental and pioneer work, when convinced of its necessity.

3. The spirit of sacrifice; for example, the willingness to pass on work to other organizations, if these are better qualified to continue it.

Emphasis is made on the claims and principles of Christ in relation to the present industrial, economic and international chaos, and the menace of lowered moral standards arising therefrom. The Associations everywhere are thus challenged to interpret Christ to the present day world:—

1. To interpret Christ to the individual as the One who meets her insufficiency and gives power to be free and strong; Who is a real and ever-understanding Friend, showing infinite love in everyday life; Who desires her joy and the fullest development of her personality. Who calls her to explore His teaching and in personal allegiance to Him to follow the guidance of His Spirit in the pursuit of beauty, truth and righteousness; Who asks of her a constant translation into life of her growing understanding and experience of Him.

2. To express in the language of to-day and on the plane of the individual's experience truths that are unchanging and universal.

3. To present the Scriptures so vividly and simply that they are seen to be full of reality and interest.

4. To be fearless and open-minded in facing new ideals.

5. To be humble, sympathetic and imaginative in our dealings with all groups, nations and creeds.

6. To relate the work of the Association with other movements for social reconstruction.

7. To recognize fearlessly corporate sin and to proclaim the necessity for corporate righteousness; showing that the present social, industrial and international conditions are far from being in accordance with the teaching of our Lord Jesus Christ; and calling upon Christians in these three relationships to live a life consistent with their faith."

\* \* \*

**Captured Missionaries.** THE capturing of missionaries by brigands has been a prominent feature of 1922. We mention below those instances which have come under our notice. In the early part of the year Rev. W. H. Oldfield, of the Christian and Missionary Alliance, working in King Yuan, Si., was captured and escaped after passing through thrilling and dangerous experiences. In his case the general purpose seemed to be robbery. Later, a French priest, of Wuchan, Kweichow, was sent out to plead with the robbers

not to loot a town. He was held as hostage on condition that the remaining \$8,000.00, of the \$10,000.00 which had been demanded, be paid. In February Dr. and Mrs. Taylor of the C.I.M. were captured at a small village about 60 li from Yunnanfu. Soldiers were started off to rescue them. Mrs. Taylor was released in order to bring the terms on which her husband might also be released, among which was one that the advancement of the soldiers should be stopped. In November, the disbanded soldiers from Chao T'i's army which had fought for Chang Tso Ling, and been dispersed by General Feng, captured a number of foreigners; among these were Messrs. Forsberg and Lundein, of the Lutheran Mission, who were seized at Juchow on October 13th. About November 4th, 1922, Mrs. Söderstrom and her daughter, of the China Inland Mission in Chow Chia Kow, Honan, were captured. Miss Söderstrom was afterwards sent back to the city with a letter demanding one million dollars ransom. About the same time Mr. Ledgard, of the China Inland Mission, Shangtsai, Honan, was also captured by the same band. The reason given by this group of disbanded soldiers for the capture of foreigners was that they wished them to use their influence with the Government to get them re-instated in the regular army. Reference is also made to the capture of a missionary's son, but we have not seen the name. All these captives either escaped or were eventually released, after unpleasant experiences varying in intensity. In the case of some of those captured by the Honan disbanded soldiers, advantage was taken of the situation to preach to their captors. With the untoward experiences of these missionaries all will sympathise. The motives of their captors seems to have been robbery and a desire to use the influence of the missionaries for their own ends. We can only hope that the Central Government in China will gain strength so that, for the sake of the people who suffer from these depredators much more even than the missionaries, conditions may be improved. We seem to be near the nadir of the chaotic period of China's transition from one form of government to another.

## CHINESE RECORDER INDEX

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# Contributed Articles

## Christians and Non-Christians Reply to the Anti-Religion Movement

T. C. CHAO

**A**LL know that the Anti-Christian Movement started accidentally in Shanghai and then spread rapidly throughout the land. But as it did not have sufficient reason for its appearance and existence, it was transformed into an Anti-Religion Propaganda under the name of Science. The word "Science" began to be employed as a shibboleth and cheap literature began to make its unorganized and hasty appearance. Not much is being heard of it now. Express letters served as telegrams, declarations were set afloat in the air, and religion for a time seemed doomed. But all these, like the threatening clouds of a summer evening, soon dispersed, leaving a few traces of dead gray in the moonless sky, where three or four stars could be discerned.

At least one hopeful thing happened. Christians, in the face of such a wholesale opposition to religion, begin to reflect upon the reality of their faith and reflecting begin to answer the attacks made upon Christianity. The anti-Christian Student Federation people issued a paper, which appeared as far as I know only once. This paper, called "The Forerunner," contained a series of haphazard and hastily written articles which presented arguments mostly one-sided, unfair and unscientific. These articles, together with a few other old articles some of which had appeared in different magazines before, finally took the form of a booklet with a red letter title, "Why do we oppose the World's Student Christian Federation?" Besides these, there were several lengthy telegrams which were originally and really express letters.

Christians in different places have attempted to give answers. They have tried to point out what Science means and what the scientific spirit and method are.

Some Christians belong to the Science, Philosophy, Education and Psychology Clubs which are in favour of the Anti-Religion Movement. One of these Clubs issued a statement in English, declaring Religion to be mere superstition and opposed to Science. In reply to this, Dr. C. W. Luh has written a letter full of juicy criticism. In the latter part of March, a paper signed by Timothy Y. Jen, T. M. Fan, and others, was given quite extensive circulation. This paper contains ten reasons showing why the Anti-Religion Movement was not merely unscientific,

uninformed, and unfair, but also disgraceful to the name of Science and to Chinese scholarship. Others have sent in information or expressed the hope that they too might join in and write answers to the Anti-Religion Movement directly or indirectly. Many have expressed the idea that a positive apologetic of the Christian Religion is urgently needed to-day.

On May 1st, "The True Light Review," a Baptist denominational monthly published in Canton, came out with a special number under the title "Criticism of the Anti-Christian Movement." It contained a long list of articles and showed a comprehensiveness of thought which has not often appeared in denominational magazines. It is impossible to quote the best things said in it here. The following list of papers may be sufficient to indicate its general trend.

1. Our attitude towards the Non-Christian Alliance and Anti-Christian Movement.
2. A general correction of the Anti-Christian Literature mistakes.
3. A criticism of the Proclamation of the Non-Christian Alliance.
4. A criticism of the Non-Christian Alliance telegram dated March 10th.
5. A criticism of the telegram dated March 17th.
6. A criticism of the second telegram of the Non-Religious Alliance.
7. Freedom of Belief by Prof. Chow and four other teachers of the University of Peking.
8. Constitution of the Non-Christian Alliance.
9. A criticism of Chi Kwong's article on Christianity and World Reform.
10. A reply to Lo Shu's article on Christianity and Capitalism.
11. Can Christianity and Capitalism be spoken of together in this way?
12. A criticism of Mr. Wong Ching Wei's articles on the Three False Ideas of Christianity.
13. A reply to Wu Hee Yue's Anti-Christian Statement.

On May 7th, a brilliant young Christian, of Changsha, issued in his own name, Hsu Ching Yi, a booklet called "The Anti-Religion Federation and A Church Revolution." It is a very interesting little book. As usual, it begins with a statement of the lack of science on the part of those who attack Religion in an ignorant, wholesale manner. According to Mr. Hsu, however, the Anti-Religion Movement ought to make us reflect upon the nature, organization, and condition of the Church, which after all is not Christianity, but that which attempts to

express Christianity. Here is a real and growing need. As one reflects upon this "Church Revolution" there are at least four things that must be done to effect this needed revolution. In the first place, we must overthrow all the myths and legends of the past so that they may no longer be considered as the fundamental truths of the Christian religion. "Open the Old Testament and it is quite plain that the religion of Israel is a very narrow one. Such myths as the creation of the world by God, the fall of Adam, the Flood, and the dispersion of mankind are quite similar to such ancient Chinese legends as the founding of the world on the broken leg of Guao and the repairing of the broken sky with stones by the Woman Wu (女媧)." Pp. 18-19. In the second place, the qualifications of the preachers must be strictly defined and elevated. "However perfect the doctrines of the religion may be, they would not only be inadequately expressed but also depart from their original purity and face if the ministers of the Word are not qualified to give them interpretation. . . . My idea is that the minister ought to have, in addition to common sense and a general knowledge of things, a large measure of scientific and philosophical knowledge, so that he may not . . . preach superstition and . . . dogmatism. . . . In the future (the Church) should secure men specially educated for the ministry. As to the moral qualifications of the ministers, there are many good men in the ministry now because of the strictness exercised by the church in the selection of the men. Even here we see many men look upon preaching as a mere business and having no honest desire to expound the Word. Consequently, in the course of time, their hypocrisy develops. Then thirdly, we must abolish all useless ceremony and form. While there are meaningful and useful ceremonies, "there are many things without meaning or relation to spiritual culture. These multitudinous forms are exceedingly boring. . . . . I therefore advocate that the present Church be transformed into a large society of friends in which there shall be no ceremony beyond the gathering together of believers for silent prayer. We need to recall that Christ was not bound by ceremonies. The Jews kept the Sabbath, but He healed men on the Sabbath. St. Paul was a prominent disciple of Christ and he opposed the rite of circumcision. One of the things in which Christ towers above us all is that He could in His day break through Jewish customs and traditions. We who are believers now should of course follow the steps of the Master and should also break through these multitudinous forms. Otherwise we cannot be His real disciples, but will be Pharisees." Pp. 21-22. Finally, if "we want to reform the Church, we cannot but deal blows to decadent and old creeds and establish reasonable and new creeds. Since the teaching of Christ lays emphasis upon freedom, equality, love, and sacrifice, we ought to base our creed upon these principles." Pp. 22-23.

In addition to these reactions and reflections of Christians since the Anti-Christian propaganda in particular and the Anti-Religion movement in general was started, statements came from Non-Christian scholars criticizing these movements. Among these, two statements are of special interest because they came from the pens of prominent educators and scholars and also because they represent a fair-mindedness of which people interested in the new culture movement in China must take notice.

The first statement appeared in the *Ming Kuo Jih Pao* on April 2. It is as follows: "We are not adherents of any religion, nor do we attempt to protect any religion, nor do we approve of opposition to any religion by challenges. We recognize that men ought to have absolute freedom for their faith and not be interfered with by any man. Religious freedom is recorded in the provisional constitution (約法) Intellectual people ought to be the first to keep this law; certainly not the first to violate it. Therefore we wish to express our disapproval of the present Anti-Christian and Anti-Religion Movement." Signed, Chow Tso Jén, Chien Hsüan T'ung, Shen Ch'ian Shih, Shen Shih Yüan, and Ma Yü Tsao.

According to the "True Light Review" this statement of the five Peking Government University Professors "was a death blow to the Anti-Christian and Anti-Religion movement. If this statement had not come out as it did, Canton—of other places we are not sure—might have had to suffer from a great disturbance; for in response to the telegram of the Anti-Christian Student Federation on March 10, and the telegram of the Anti-Religion movement on March 17, . . . . the so-called important leader of the Peoples Party (民黨) the great Cantonese literatus and educator, Wong Ching Wei, openly sent a telegram in the name of the president of the Cantonese Educational Association. It seemed that he wanted to sweep the "poison" of religion out of Canton and make the first contribution to the movement." In consequence Canton was filled with enthusiasm for the abolition of religion. (*True Light Review*, Vol. 21, p. 42.)

The second statement, made by Mr. Liang Chi Chiao in his address to the Philosophy Club of Peking, was published on May 8, in the "Lamp of Learning" section of the *China Times*. Mr. Liang began in a very courteous way saying that the Anti-Religion movement was a good phenomenon as it showed that thinkers were beginning to pay attention to the important question of religion. According to him, "religion is the object of the faith of the individual." "Faith has two special characteristics. First it is the product of emotion and not of reason. Secondly, it is an end and not a means; one can sacrifice other things for faith but not faith for other things." "Faith is the end of an individual, and consequently when difference exists between father and son, and husband and wife because of faith, the difference cannot be

removed. Compulsion, therefore, cannot be used in matters of faith." And so, he continues, "Any one who has absolute faith in any ism, that ism becomes his religion." Thus, for instance, "any one having absolute faith in Markianism, makes it his religion." But "if a man uses his faith as a sign-board to further his other ends, then we should not recognize this man as having faith at all."

In the course of his lecture, Mr. Liang said: . . . . "Is faith really good or evil? Is life without religion really possible or impossible? Emotion has the quality of secrecy, which it is impossible to analyze by reason. He who has faith necessarily has some idiosyncrasy in his attitude to his object of faith, not understood even by himself . . . . Only emotion can change emotion, reason is absolutely unable to change or transform it."

"To which school of thinkers belongs absolute truth? If you say that the criterion of truth is the effectiveness of a thing, I must ask what is the criterion of effectiveness . . . . In fact, life is not a fixed thing; life is simply the activities of innumerable individuals according to their desires and to what pleases them. What they love and what pleases them make up the faith born of the emotions of these individuals. It is absolutely impossible to calculate mathematically or to judge in terms of the laws of physics whether these individual tastes are rational or irrational, effective or ineffective . . . . Reason (therefore) is one thing, and emotion another. Reason leads men to know what ought to be done and how to do it, but cannot make them do the thing. What alone can make men do what they know they ought to do, is emotion. Since we recognize that the work of the world must be done by men, we cannot but respect greatly the emotional aspect of human life . . . .

To say the truth, the crystallization of affection is nothing less than religion. If a man . . . . determines to do an important thing, then to him emotion is a potent emperor, before which reason occupies only the place of a subject. Only when emotion rises to white-heat can great things be accomplished! If we simply employ deduction and induction and reason about things till they become completely reasonable, then we will leave them alone, without attempting to do them. The progress of mankind consists in the achievements made possible by the white-heat emotion of mankind. Such white-heat emotion, since it cannot be named satisfactorily, may be called religion."

In the light of what he said above, Mr. Liang argues that "The Anti-Religion movement" is itself religion. As such, we respect it. "There is therefore no need of empty words or the passing on of epithets. Finally," says Mr. Liang, "I have a positive request to make of the Anti-Religion people." The attack must be directed against those superstitions that use faith merely as an instrument to further ulterior ends. There are in our country such cults as Tung Shan She, Wu Shan She

and the five religions (五教道院). The evil influences of these cults are widely spread, and their adherents are probably tens of times more numerous than Christians . . . . They are corrupting the boyhood of our country. We have no face to attack Christianity in the presence of such cults, that instead of doing good to the country are gathering evil spirits into their fold and corrupting the citizenship of the land.

For the Christians also Mr. Liang has a few words of advice. Says he, "I hope that the Anti-Christian movement really leads them to reflect. I am thankful for the great educational services the Christians have done and are doing in China. Christians ought to respect the faiths of others who differ from them and not to use faith in Christianity as a criterion to judge others' moral conduct. If they plan to help educate a portion of mankind, I am only too glad to acknowledge that their's is a sacred religious movement. If they simply desire to train for the Church some sectarians, then they have already degraded the word religion."

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## What the Chinese Are Thinking about Christianity

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### The Anti-Religion Movement, Christianity and Religion

K. S. LIU

[This article appeared in the sixth issue of "The Critical Review" an independent monthly magazine in Chinese whose explicit aims are "to advance learning, to seek and discover truth, to bring to light the essence of Chinese civilization, to assimilate new knowledge, and to carry on the work of criticism from the proper perspective without partiality and partisan spirit and without agitation and drift." The article is interesting not only because it deals with the anti-religion movement, but rather because it discloses the mind of the writer on such questions as the restatement of Christianity, its naturalization in China, the nature of the organized church, and the modern attitude toward the Bible. T. C. CHAO, Translator.]

**D**URING the last few months there has appeared the so-called Anti-Religion Movement, a reaction, as some thought, to the World Student Christian Federation Conference. It came like a mighty wind and wherever its influence reached students have rushed into it. If its hidden motive is pure, and born of enthusiasm for the study of science, the movement cannot be entirely disapproved. We ought in that case to help it on so that it may extend its influence more rapidly. But in addition to rumors from many quarters a careful examination of the declarations of the movement gives us reason to suspect and to feel dissatisfied with it. Dr. Mott recently told me that a few years ago when traveling in Russia and when Bolshevism was in the ascendancy, he was asked by a Bolshevik whether or not the Young Men's Christian Association was the organ of the capitalists. Dr. Mott

said that he would cable the working men's society in America to find its opinion. The Bolshevik agreed. The answer came that such suspicions were entirely groundless. The attack to-day upon the Young Men's Christian Association and the Christian Church by the Anti-Religion Movement in China is, in like manner, groundless. Some suspected that certain Russians came to China with large amounts of money to spread Bolshevism and that this had some intimate relationship with the present Anti-Religion Movement. There were doubtless some reasons for such speculation. There are of course people who base their opposition to religion upon rational grounds. One instance is Chancellor Tsai Ytian Pei. It is to be regretted, moreover, that there are people who let their names appear on the list of those who oppose religion, without ever questioning as to whether or not the rest of those who oppose religion base their reactions upon rational grounds. It is a pity that the students of the whole country followed this movement like grass bent beneath the wind. Those foreigners who did not sense the true nature of the movement, thought the Boxer Movement had come to life again. The mistake, as I see it, of those people that busied themselves in organizing branch societies and attacking all religions without discrimination, is in their unwarranted generalizations and in the absence of independent thinking. This mistake arises from the lack of analysis and reflection. When one criticises a religion, he must first of all know its content, nature, history and type. All these must be carefully studied and examined before any conclusion can be drawn. Opposition before careful investigation is dogmatism and not criticism. During the early stages of the movement I warned the students of a certain institution not to follow it blindly. A student said that they were then studying the matter. Thereupon I replied that since they were just carrying on their investigation how could they at the same time join? What I mean by the independence of thought is that one should not set oneself adrift upon the tide of the day and be intellectually drowned. The Anti-Religion Movement, begun at Peking, spread rapidly to other places. When we review the disturbances within the schools, we find that a small minority of students always had matters in hand and to them the majority submitted, being swept into the agitation by them. Consequently the majority of students could not exercise independent thought and their characters were shattered like tiles that fall upon the ground.

(In this spirit of independence) we may now proceed to criticise the Christian religion. During the two thousand years from the beginnings of Christianity to the present, its history and changes have been exceedingly complex. When we exercise our critical judgement we must therefore begin with an analysis of its history to see what are the original elements of Christianity and what are later additions. All the facts and factors, at the same time, must be carefully examined. The

procedure of the Anti-Religionists, however, is different. They take the Christian religion and apply their preconceptions to certain portions of the Bible, even comparing it with the doctrines of Karl Marx. Faults can always be found when one is bent upon nothing but fault-finding and the resulting shallow comments can only give temporary satisfaction to the thoughtless, and are far from being sufficient to convince the mind of thinkers. The humourous thing is that, though they attack Christianity, they do not even know when Christianity started. A certain writer (舊華) in an article on "Christianity and Womanhood" quoted from Exodus and Deuteronomy. He attacked Christianity without even being aware that the Christian religion is the religion that centers itself around Jesus. Not only the Old Testament but even the New Testament where deviations from Jesus' teaching are found, cannot be taken to prove the worth of the Christian religion. The writings of Paul, for instance, are entirely in agreement with the principles taught by Jesus. From the death of Christ to the second century, Christianity had various contacts with the old religions of Persia and Egypt and with Grecian philosophy. The inevitable result was that they influenced each other. Such parts as the story of the Virgin Birth, the Visit of the Shepherds, and the Coming of the Wise Men of the East under the guidance of the star, were placed in the records of the New Testament during this period. Since then the true principles of Christianity have receded from view and ecclesiastical regulations and creeds have been gradually established. The doctrine of the Trinity, e.g., had its roots back in the first century, and was really originated by the Jewish philosopher Philo who devoted his life to the reconciliation of Jewish and Hellenic religious ideas. Others after him (the Church fathers of the early centuries) expanded the idea until, in the fourth century, a great council of over three hundred bishops definitely decided to incorporate it into their creed as the standard of faith. Other doctrines such as the atonement and redemption through Jesus' sacrificial death, originated in the writings of Paul and were based upon Roman forensic ideas. The idea contained therein was that God originally loved mankind, but as man sinned against Him, He could not but maintain justice. In order to fulfil both grace and righteousness therefore, God sent his only begotten son as a ransom for mankind. All these conceptions form what we to-day call theology, which as theological students allege, is based upon the Bible, but which in reality is incompatible with the teachings of Jesus if we carefully examine Jesus' sayings. Besides these credal statements there are objective organizations and forms which original or primitive Christianity did not have. The organizations were framed after the fashion of Roman institutions and the rituals and so on were a mixture of the religions of their times and the customs of the Northern barbarians. As the creeds and the church

established themselves, the original spirit was gradually crowded out. There was almost none besides a small number of monks that kept the original pure religion and consequently this small number of monks was a ray of light in the dark age. In them, it will be noticed, was the hidden force of the later religious revolution. The breaking down of mediaeval institutions was compassed by the expansion of the human spirit which became greatly dissatisfied with things mediaeval. Naturalistic tendencies showed themselves even in the discussion of religion and many thought that as the religious feeling is inherent in the individual he, man, does not need any organized church to mediate between him and his object of faith. The "religious" religion, under these circumstances, came into being. But since the establishment of Protestantism authority still persisted. The worship of the pope became the worship of the Bible which was taken to be absolutely infallible and therefore could not be added to or subtracted from in any manner. The power of the old religion was not completely overthrown, but on account of the opposition of the new religion, the old religion all the more asserted its evil authority until in the eighteenth century Voltaire, attacking its inhuman aspects, rose to attack the church, calling it dishonorable. The English people, at the same time, advocated deism and resisting ancient traditional beliefs, thought that religion could be spun out of human reason. Although what they advocated was often mistaken yet their liberalism and humanitarianism command our respect and admiration. Although the German thinker Lessing said that ancient institutions had their places in history, so they had their proper value from the modern point of view, yet it is also clear that Christianity and the Christian Church were separate things with a clear-cut boundary line between them which could not be wiped away. The marking out of such a line is the contribution of the eighteenth century.

The preceding statements are sufficient to give an idea to the reader in regard to the development of Christianity and its contents. When one understands this, he may then give definite criticisms and avoid the disease of generalization. The reason why the anti-religionists of to-day do not proceed discriminately is because they have not acquired the historical point of view. Mr. Chen Tu Siu's article on "Christianity and the Chinese People," at first sight, seems to be free from the disease of generalization but when it points out the incompatibility of the doctrine of divine omnipotence and that of divine omni-benevolence, thus criticizing Christianity, it shows the ignorance of the author of the distinction between the original religion of Christ and the subsequent theology of the Christian Church.

My opinion is that if Christianity is not to become indigenous, then nothing further need be said. But if it is to be naturalized in China, its forms, organizations, and theologies must undergo a thorough modi-

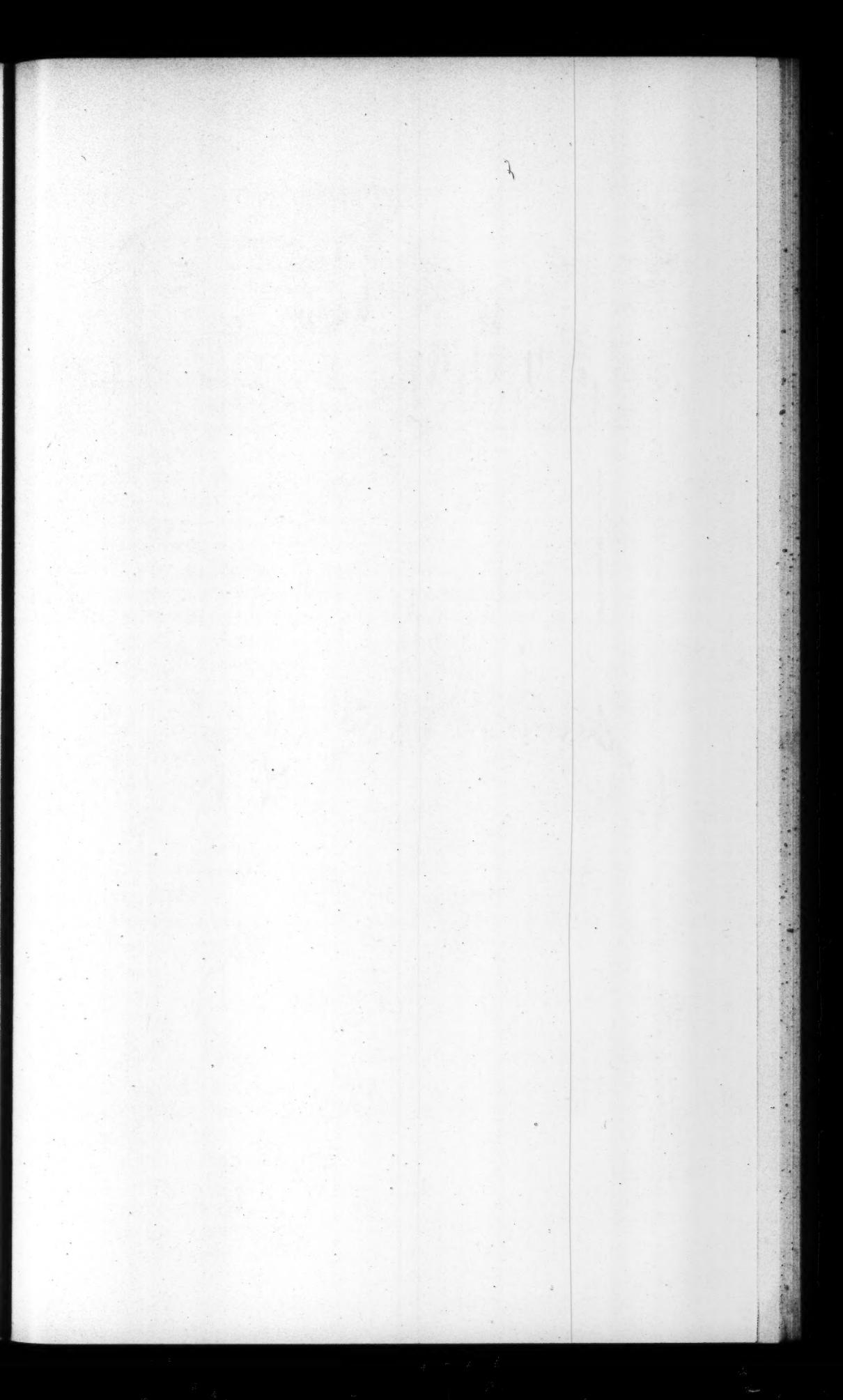
fication and correction. To impose upon the top of the civilization of China those Hellenized and Romanized institutions and theologies is to force upon us a form of absolute autocracy. This we must see. But when we take the teachings of Christ and his life and view them in their totality we find in them eternal values. He lived and was merciful and sympathetic, suffering for those that suffer, and, as He was nailed upon the cross dying for mankind, His compassionate and sorrowing love went deeply into the heart of man. His dying prayer was a petition to God to forgive His enemies, manifesting a broad toleration which has since been the source of man's inspiration. Such a romantic spirit, met a need and supplemented the prevalent Greek civilization and in our own time and country, not only compares favorably with love and benevolence as taught by Muh, Mencius, Confucius, and the philosophers of the Sung and the Ming dynasties, but also fulfills their teachings and extends it to practical affairs. Foreign observers that understand the conditions of our country often say that our people are rather insensible to pain and affliction in others and are unmoved by pity or compassion when they see others suffering. Most of our people are selfish and so there are exceedingly few who pay any attention to the social welfare. There are even people who cover up their selfishness, calculating and fighting their fellow-men in their thoughts and disguising their dangerous and poisonous spirit in the cloak of respectability. They virtually cut their life off from the life of others. Nothing but compassionate and pitying love can save us from such a state of affairs and from such a type of life. And such a love is the sole and absolute contribution of the Christian religion.

Anti-Religionists attack not only Christianity but all religions. Their main reason is that religion lays emphasis upon faith and thus fetters reason and prevents it from development, and is in conflict with modern science. The declaration of the Movement contains this statement: (The purpose of the movement) "is to create a rational society upon the foundation of science." It also puts up such eighteenth century scholars as Diderot, Holbach, and Helvetius to prove that religion has been entirely up-rooted, has no more ground for existence, and can be replaced by science. Although such statements and quotations appear to contain reason, they are limited to one side of the question, to the thought of one generation, and to a cross-section of history without taking into consideration what went before and what followed after. Since Hume the consensus of opinion has leaned toward the idea that religion originated in human emotions and did not take its rise in human reason. The reactions of primitive people towards the objective world are emotional. The uneducated of our land, even to-day, consider eclipses of the sun or the moon as their being devoured by the heavenly dog and therefore beat tom-toms to frighten the animal away. Such reactions

are expressions of emotions. When such emotions attach themselves to natural phenomena the result is polytheism which is the religion of early peoples who looked upon the universal shining of the sun and the moon and the awful aspects of thunder and lightning as things caused by divine spirits. When we trace the facts to their roots we find merely the emotions of hope and fear at play. But as the thought of mankind advances the character of the deities worshipped by man also advances. Zeus of Greece, for example, was originally the god of thunder, but later he became the god of justice and his image showed a solemnity and tranquility that compelled respect. Other deities such as Apollo all represent ideas of beauty and harmony. In them is found the objective realization of the hopes of the human heart. In this manner is set up a comparison between society as existing and its ideal so that the distance between the real and the ideal may be calculated. And in this manner also a way is found to make up the deficiencies of society and to allure it upon the upward path of civilization. Such is what Plato termed religion, for outside of this there is no other method sufficient to meet the needs of the existing social order. Although such religions are not without rational elements, the principal elements in them are imagination and emotion which in structure are rooted in the deepest desires of mankind and therefore cannot be compared with meaningless and false hopes. They are not entirely founded upon rational grounds and are in conflict with reason. The anti-religionists to-day, however, think that reason is all sufficient and that the emotional life is not needed, thus in reality propagating an intellectual tyranny. It can be clearly seen from their quotations and logic that what they maintain is taken from the English and French thinkers of the eighteenth century. This century in European history has been considered an age of critical beginnings whose special characteristic is shown in its resistance to ancient theories, traditions, and old institutions. Thinkers of this age had the idea that religion and politics could be deduced from pure reason. The results they offered were dry, cold, and lifeless, unable to satisfy the deepest needs of the human heart. To take their logic as sufficient for life is to live in the midst of snow and ice! Consequently reactions appeared at the end of the eighteenth century. The emotional appeals of the Methodists vibrated throughout England. In literature there was shown tendencies toward the spontaneous and free. Rousseau of France, at the same time, came out with his defence of feeling and his call to "return to nature." Such influences spread to Germany, giving birth to romanticism and mysticism in thought. The anti-religionists of to-day merely know the rationalism of the eighteenth century and have no knowledge of the reactionary movements that followed. They do not seem to understand that though reason must be emancipated, the emancipation of the feeling is also of the utmost importance.

I have already said enough about the foundation of religion in the imagination and in the emotional nature of man. Religion, it must be added, is dissatisfied with the existing order and is therefore an attempt to transcend it. Whatever it constructs to lead man into higher and purer regions of life cannot be interfered with by reason. The West, since the days of Greece, has accumulated objective expressions of religion in forms that represent the feeling and willing of the human mind and that embody forth incorruptible values. Greek sculpture produced statues which were realistic and beautiful and which everywhere represented the democratic spirit of Greece. When we come down to the middle ages, we find that as Christianity is colored by romanticism Gothic cathedrals send their tall spires to meet Heaven and Christian music expresses the love-laden and love giving spirit. Again, when we turn from the West to the East we notice the majestic roofs of the temples that show the idea of the ascension of the gods and the wind bells that are hung along the edge of the roofs to suggest to the worshipper the harmony of celestial music. All these are manifestations of the hopes of the spirit that no invasion of science can destroy.

The objector may say here: "What you have stated is nothing but what in aesthetics is called symbolism, which, if taken to be religion makes it nothing but a structure of the imagination without any objective existence." To this I reply: Where religion employs symbols it does so in a different way from science which must take a thing as a thing and cannot import emotion into it. But it is a fact of man's experience that a thing may increase in value when touched with emotion. Here are, let us suppose, two watches sold for the same price and made in the same way. But one is given by a lover; one is bought in the store. It goes without saying which one is of more value to its possessor. This illustration teaches us that we ought not merely to look at the world of affairs and things from the point of view of prose, but ought also to see and explain them in poetic terms. Religion belongs to the realm of the poetic. Yet though religion comes near to the poetic, not all poetry, all symbolism, is religion; for the emotions and ideas expressed by religion are different from those ordinarily expressed. Moreover, though the objective existence of the object of religious emotion and faith cannot be determined by pre-suppositions, it has yet been frequently agreed among Eastern and Western sages that it exists. The similar emotional life of contemporaries, also, may be reasonably taken to represent historical or social objectivity. Metaphysically speaking, such emotions and volitions of man did originate in inorganic matter. There may be in our background a spiritual world in which such phenomena take their rise. This, of course, cannot be demonstrated. But it can be assumed to exist and projected into the regulation and control of our life.



圖山蕩雁



YAN TANG.

## Yen Tang

ROBERT F. FITCH

**O**N the Chekiang coast, about half way between Wenchow and Haimen is a veritable Rock Garden of the Gods. I do not remember having seen it described in print and yet it is regarded by many Chinese as the most remarkable spot in all this part of China. It has many huge and varied rock formations, high precipices, immense caves, boulders, streams and waterfalls. This Rock Garden extends for about twenty miles from East to West and somewhat less from North to South. The place is often called Yen Tang because in the group of high mountains extending to over four thousand feet in height is one mountain in particular, like the frustum of a cone, with a lake on the top, probably supplied by underground springs from mountains yet farther beyond. The entire group is also divided into two parts called the Spirit Peaks and the Spirit Precipices. The Chinese map which goes with this article by no means exaggerates the remarkable and often startling rock formations to be found everywhere.

The name Yen Tang means "Swan Pond." In ancient times there were many reeds and rushes around the pond and swans were said to flock to this place.

The earliest records of this place begin with the Tang Dynasty about 1570 years ago. It is said that at that time the fifth of the eighteen Lohan, Noh Gyu Na by name, brought from India eight hundred disciples of whom five hundred went to T'ien T'ai and three hundred went to Yen Tang. Noh Gyu Na is said to have died while looking at the Dragon Waterfall.

Yen Tang was most prosperous in the times of the Song Dynasty about 946 years ago. There was then a priest named Ch'uan Liao who was told by his friends to discover a place where the hills were named after birds and a village was named after a flower. He searched far and wide until he came to this place and there found a village named Fu Yung.

There he spent the rest of his life and built a monastery which is called the Fu Yung Monastery.

It will surprise the reader to be told the following facts about Yen Tang. There are:—

Eighteen Buddhist temples

Ten Taoist temples

Forty-six caves

Sixteen rest houses

One hundred and two peaks

Sixty-one precipices  
 Eight noted valleys  
 Fourteen screen parapets  
 Ten mountain ridges  
 Thirteen streams  
 Seventeen pools  
 Thirteen waterfalls, (one six hundred feet high)  
 Seven rock gates  
 Eight bridges  
 Two lakes  
 Twenty-six noted rocks

I know of no place in this part of Asia with which Yen Tang can be compared except the Diamond Mountains in northern Korea. Yet both are very different. In the Diamond Mountains there are hundreds of saw teeth reaching up to the sky with wonderful gorges and canyons. In Yen Tang there are many precipices and caves and many of the rocks are somewhat flat on the top with larger spaces in the valleys. One could spend a couple of weeks in Yen Tang, tramping from morning till night and seeing new wonders each day.

Think of a cave so high that two Wing On stores could be put above two more Sincere stores. I use this simple illustration to bring more forcibly to the reader some idea of the great height of this cave. It is formed by the two peaks of the United Palms and between them is this cave. We ascended by stairs from the foot of the cave for a vertical height of one hundred feet. We then climbed up nine stories of the monastery to the roof where was the great temple hall, a cave space extending upward perhaps for another two hundred feet, in which space were the principal Buddhist images and Lohan.

In the Tang Dynasty, about 865 A. D., this cave was said to be infested with evil spirits. A priest named Noble Effort came to this cave, chanted the "Glorious Classics" and drove the spirits away. In the Song Dynasty, about 1106 A.D., a scholar came who was called Liu Yuin Sen and he dedicated the cave to the Goddess of Mercy. It has been called the Cave of Kwan Yin ever since.

Not far from this cave is another one, called the Cave of the Great Dipper. This was opened by a priest in the time of the Emperor Kwang Hyu and has a large four storey hostel for guests. This was where we stayed for most of the visit. The place is cool and above the roof of the hostel there is an immense space. One would imagine that the sun never entered and that in the hottest weather it would be cool and comfortable.

It is a strange thing that this place is so little known among foreigners and yet almost any Chinese scholar, if asked to recommend the most

beautiful and interesting spot in this part of China, especially as regards wonderful scenery, would without hesitation recommend Yen Tang.

The easiest access to this place is by coast steamer to Haimen, from thence by a night boat for sixty li and the following day for another fifty li by chair to the Cave of the Great Dipper in Yen Tang. It is not a hard trip and would well repay any who would like to see something that is so different from what one ordinarily sees in China, and on a truly grand scale.

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## Is It Right to Call the Supreme Being 'Shangti'?

TI SHAN KOUGH

*(Continued from page 699, November, 1922)*

**T**HE sacrifice to T'i was offered at the Circular Altar (圓丘) in the Temple of Heaven and it is the sacrifice to Heaven; the sacrifice to Chiao was offered up at the Southern Field, and it is the sacrifice to Shangti; then, Choo and Chong were held in the Hall of Distinction, or Brilliant Hall (明堂), in worship of the Five Rulers (T'ai Hao, Yen Ti, etc.), and of the Five Spirits (Kan Mang, Choo Yong, etc.). That is to say, the sovereign of Yu made Hwang Ti the associate of Heaven, Kuh the associate of Shangti; and Chwan Heun and Yao the associates of the Five Rulers and Five attending Spirits; and so forth. From this short review, we see that in ancient times, the system of Sacrifices was settled like this: the most honourable deceased ruler was the associate of Heaven, and the honourable deceased ruler the associate of Shangti. Finally they made the nearest ancestors the associates of the Five Rulers and attending Spirits. Because the relationship between the ruling sovereigns and the ancient rulers was different, the associates were different also. The offering of sacrifices was fixed by rule, but which kind of sacrifice was to be given to a particular recipient depended on whether the relationship between the receiver and the offerer was close or distant.

After Shangti was made equal to Heaven, people began to think that this name stood for the great spirit who had unlimited power to punish and reward people. Much of the original meaning of 'P'ei-Hsiang' was early lost. Old Chinese religious ceremonies did not emphasize the desire for the spirits to send down calamities or blessings, but in them, with a pure worshipful heart people venerated natural phenomena and sages of the past. Down to the Han Dynasty, the scholars applied the astrological explanation to the classics, which made the meaning of Shang Ti more vague than ever. Finally they made it the name of a star. The commentator Cheng-

Hsuan (鄭玄 127-200 A. D.) used to explain the sentence "The jade is used for offering sacrifice to Heaven (天)," in this way, "the sacrifice to T'ien is held in the Winter solstice; T'ien is the star named T'ien-Hwang-Ta-Ti" (天皇大帝) i.e., Ursae Minoris, probably B. Ursae Minoris. Looking at it from this point of view we can see that the idea of Shangti, even in the Han Dynasty was very obscure. Nevertheless, Cheng Hsuan gave many names to the associate five rulers: on the statement in Shiao Chong Po "to offer sacrifice to Five Rulers at the Four Fields," he commented that "the Great-Ruler is called Ling Wei-jang (靈威仰), and T'ai Hao is correlated with him; the Red-Ruler is Ch'i Peao Nu (赤熛怒), and Yen Ti is correlated with him; the Yellow-Ruler is Han Hsu New (含樞紐), and his correlate is Hwangti; the White-Ruler is P'ai Chao Chu (白招拒), and Shao Hao is his correlate; and, the Black-Ruler is Chih Kwang Chi (計光紀), and Chwan Heun is the correlate." Besides these there are still numerous names, such as Ling Fu (靈符), the Green-Ruler, Wan Choo (文祖) the Red-Ruler, Hsian Chi (顯紀) the White-Ruler, Hsuan Chu (元矩) the Black-Ruler, and Shen T'au (神斗) the Yellow-Ruler.<sup>6</sup> The definitions of Ti are consequently confused and the people have no right idea of the term Shangti.

From the Han Dynasty down, Taoism and the belief in fairies were gradually developed. From that time people began to ascribe virtue to the name Shangti. Huai-nan Tzu (淮南子, ?-122 B. C.) used to say that 'T'ien Ti' was 'T'ai-I-Shien' (太乙神) the Supreme One, who lived in Ts'i-Wei-Kong (紫微宮), inside the Arctic circle. Ssu-Ma Ch'ien (司馬遷) in the Book of the "Worship at Sacrificial Places" in the Historical Records (史記, 封禪書), says; "The Divine Spirit is called 'T'ai-I'; and the attendants of T'ai-I are the Five Rulers." K'ung An Kuo (孔安國), 2nd Cent. B. C., also held that Shangti was 'T'ai-I,' (see the commentary on the canon of Shun). His full comment of the sentence "He sacrificed specially to Shangti. . . ." runs thus: "Shangti is the T'ai-I Shen (神) who lives in the Palace of Tsze-Wei, Heaven's Supreme One. He made Shangti synonymous with T'ai-I (太一 or 太乙) Shen.

The term T'ai-I first appeared in Ch'u P'ing (屈平 B. C. 332-295). Nine Songs, Tung-Hwang T'ai-I (九歌, 東皇太一); and in the fifth year of Yen-Ting (元鼎 B. C. 112) of Wu Ti's reign, in the Han dynasty, the temple of T'ai-I was built at Kan-Tsuan (甘泉). Ssu-Ma Ch'ien's Biography of Wu Ti, states "In ancient times, the Son of Heaven once in three years used an ox as a sacrifice to the "three-one," (三一) that is T'ien-I (天一) Heavenly One, Ti-I (地一), the Earthly One, and the T'ai-I." Though the term T'ai-I is very old, it probably has some relation to 'Shangti.' The term Tung Hwang T'ai-I used in Ch'u P'ing's Song, probably means T'ai-Hao,

the associate of Heaven, or the East with the virtue of wood, also a star, or another deity which was venerated by the people of the state of T'su.<sup>7</sup> During the Han Dynasty, it was finally confused with the term Shangti, and became the name of a star near the North Pole. The confusing of these two terms has made the actual meaning as vague as it can be. After this period the people used the term 'Shangti,' as the name of a certain star, so in Chang Chun Fang's Uin-Ch'i-Ch'ee-Chian, we read; "Hwang T'ien Shangti is a star in the centre of the Arctic circle near the Pole star." Again, Too-Shoo-Chi-Ch'eng (圖書集成) is quoted by Lao Tze in the Chong King (老子中經) as saying: "His spirit lives in the village of Nihil, the country of Supreme Purity. He is named Kwang and styled Ti Ching, with Chu-U as his surname. He became one of the stars of Kau-Ch'en (勾陳, Ursae Minor) of T'ai-Wei, and was called 'Hwang T'ien Ta Ti, Iao-P'ei-Pao,'"<sup>8</sup> These names were given by different astrologists and Taoists. Of course, we need not spend much time discussing them. But, in a word, the term Shangti was confused with T'ai-I, T'ien Hwang-Ta-Ti, Yu-Ti, etc. We cannot decide which is the name of the star, which means Ancient Ruler, the associate; and which is the proper title for divine spirit.

I have already said that the terms Ti and 'Shangti' in the old classics were usually used to indicate super-human or supernatural activities. The reference to activities of Shangti in the 'Four Books' and the 'Five Canons' seems quite fitting, but after that, the term is used like the names of the Gods in Greek mythology. In Chang Tze Ho's (9th cent. B. C.) Yuen Chin Tsze (張志和, 元真子), it is stated:—

" . . . the Ti of Hwang-Chao is called Ch'i-Bei, the Ti of Tsi-Wei is called Shen-Chung, and the Ti of Pi-Hsu is called Ling-Hwang. Ch'i-Bei rules the earth; the mountains, rivers, grass and woods belong to him. Shen-chung rules the Heaven; the Sun, moon, stars, and the Milky Way are under his authority. Ling Hwang rules space; the wind, thunder, clouds, and rains are under his control. Pi-Hsu and Ho Ping held the assembly of "releasing spring," and suddenly, Ch'i-Bei ascended and Shen-chung descended to the wilderness of Ling-Hwang, and met together. The Ti Ling Hwang rose up from his throne and came out to welcome them. He drew on all the properties he possessed. He provides meat like red clouds, and distributes wine like rain; the lightning flashes, the thunder roars, the wind sings, and the clouds dance; for a month he plays host. Ch'i-Bei Ti and Shen-Chung Ti are grateful for the generous virtue of Ling Hwang, and confess that they caused the trouble in the country of Pi-Hsu; then, they contended in inviting Ti Ling-Hwang to go to their country."

From the point of view of this paragraph, we realize that the significance of the term 'Ti' constantly decreases! Its original meaning

has long been lost. The Buddhist monks realized the weakness in using the term 'Ti', and tried to avoid its use. When they translated the name of Indian deities into Chinese, they rarely used the word 'T'ien-Tsze', (天子) or 'Ti'; but almost always used the word 'T'ien', for instance Mahadrvah, they translated by 'Ta-T'ien (大天); "U-T'ien (欲天) for Kamadevah; 'Fan T'ien (梵天) for Bramah; etc. These words express volition much more than activity and so give a clearer idea of the nature of God (神). Although this straight translation does not perfectly express the divine nature yet it is much better than 'Ti' or 'Shangti'.

Many Christians are still using the term 'Shangti' for God in Chinese. I strongly oppose this use, and this because it has so many varied meanings as I have stated above. As the result of research we find it really meant an ancient ruler. Can we think of God as the Ascending Soul of an ancient ruler? Certainly not! 'Shangti' in Chinese, in my opinion is much like the Greek Zeus, and the Roman Jupiter; but there is a difference between Shangti and Θεος or Deus. We cannot translate the word 'God' by the terms Zeus or Jupiter; neither therefore can we translate it by Shangti. So, I believe that if we desire to respect the majesty of God, we ought to call Him 'Shen' (神).

My reason for preferring 'Shen' for the name of the Great Spirit is that this word includes the two ideas of will and action, and also implies the personal, the superpersonal and the impersonal. Now, I am going to point out the original and synonymous meanings of the word 'Shen.'

(1) The Shuo Wen says 'Shen, the divine spirit, the creator of all things! The Younger Hsu's commentary states: "The Heavenly Lord sent down his breath to move all things; therefore we say he formed all things."

(2) Yih-king, Shuo-kua, says: "Shen is the essence of all things."

(3) Thirty-second year of Chuang, Ts'o Chwen says:—"When a nation begins to prosper it depends upon the people; if it meets disaster, then it depends upon the will of God (神). For God is Wise, Righteous and Supreme."

(4) "When holiness is beyond our Knowledge, it is called Shen." Tsin-sin, in the works of Mencius.

(5) The Shen (or Spirit) is the source of life. Preface by the Grand Astrologer in the Historical Records.

(6) Virtue has six principles. What are they? Truth, Character, Nature, Spirit (Shen), Brightness, and Life (or Fate); these six are called the principles of virtue." See Six Calculations, Chia Tsze.

(7) "What is Shen? I should say that to fulfil goodness and bring it to harmony is called Shen." Yu-Hsao, Hsuin-Tsze.

(8) "Therefore, Shen (Spirit) is the abyss of wisdom." Shuh Chun Hsuin, Huai Nan Tsze.

(9) "The essential Spirit is called Shen." Luh-Shoo-Koo.

There are many other quotations, I need not give them all. All the definitions given except (1), (2), (3), and (9) are original meanings of the term Shen. The rest are all synonymous. We see therefore that the meaning of the word 'Shen' is the same as that of the Greek Θεός or the English 'God.' So, I think, we ought to use Shen, instead of 'Shangti.'

In case some still wish to hold that these two terms Shen and Shangti were from ancient times used similarly and interchangeably, I will add some examples to show the difference between them. "He does not serve Shangti; or Shen (Heavenly God) and Ch'i (Earthly Spirit)." The Great Declaration, Shoo King. "They now offer sacrifices all round to the spirits of the hills and rivers, to the great ministers of the (Ancient) Ruler (Ti) and to the Heavenly Spirit (Shen) and to the earthly spirit." Part III, the Yueh Ling, Li Ki (禮記, 月令.) These seem to show that Shangti and Shen are distinct in meaning.

In fine these two terms in the Chinese classics should not be confused. In the Shih Ching (詩經) we read: "The Father of Agriculture has his Spirit, and he gives us the flaming fire!" "Is there a brotherly gentleman God who rewards him," and "The approach of Shen, you cannot surmise; nor can you treat it with indifference!" In these sentences, we cannot substitute the word Ti for Shen. Many other quotations showing the same thing could be given.

The Master said: "If names are not correct, language is not in accordance with the truth of things." This article is written to help make terms and truth correspond.

#### NOTES.

1. See IX, Lu Yu (國語, 曾語)

2. This word is 'Ti' (帝), some scholars translate it 'Emperor'.

It seems to me that we first have emperors in the Ch'in dynasty, and the term Hwang Ti (皇帝) exactly means 'emperor'. Before that time 'Ti' means a ruler.

3. See Study of Shangti, by Chang Chan Chao, Vol. XXXVI. Collection of essays and literature of Hu Nan Province (湖南文獻, 卷三十六, 上帝考).

4. Mr. Chang Chan Chao quotes from the Shu Ching, "The recorder said, you may examine Koo Ti (the Ancient Ruler) Yaou, whose name was Fangheun." (The Book of T'ang); "The recorder said, you can examine Koo Ti Shun, whose name was Ch'un Hwa." These show that Koo Ti means about the same as Shangti. In the Counsels of Yü the Great we have "The recorder said, you can examine Yü the Great of Ancient times." Here Koo is separated from Ti, and seems to connect with the verb 祀 (Chi), making the phrase 祀古 (Chi Koo) examining antiquity. It seems to me that we need not add illustrations here. It will be enough for us to examine the grammatical construction of the sentence "古帝命武湯," and compare it with the sentence "古公

父” (The ancient duke T'an Fu) in the same book, Men, Ta Ya (大雅). A deceased duke might be called Koo Kong, so to style a deceased ruler Koo Ti is also possible. Koo Ti is sometimes changed to Koo Hao (古肴). See Pan Kang, Shu Ching.

5. Here Shangti probably means King Wu (武王). See the Announcement of King K'ang. (用端命子上帝, 皇天, 用訓厥道, 付畀四方, 康王之誥). Here Shangti and Huang Tien appear at the same time.

6. For the other names see Ti Ming Yen, Shoo Wei (尚書, 帝命驗).

7. See T'ung-Hwang T'ai-I, “In the lucky day and the fine hour, we shall worship with graceful veneration the Ancient Ruler.” The original word for ancient ruler is Shang Hwang (上皇), and the commentator held that Shang Hwang is Fu Hsi. It seems to me, that the term, Shang Hwang is similar to Shangti, because both Hwang and Ti originally meant ruler.

8. The name ‘Tao-P'ei-Pao’ comes from the Han dynasty. See Chwun Ch'ew Wei (春秋緯).

## A Life Ransomed

G. MATHEW THOMAS

HERE is a certain farmer whose surname is Li. His personal name is Wen Yü; and this name, which means Abounding Literature, would seem to introduce a Master of Arts at least. But no; Li is an unlearned and ignorant man. All that he ever learnt of the Four Books and Five Classics could be reduced to a four-page leaflet; and all the characters that he ever acquired could be written on a post-card. It is a paradox, if you will, and a paradox with a subtle irony in its tail. But China is the land of paradoxes. Hwang of the Golden Hill may be an importunate beggar; and Wan, the Lustre of the Kingdom, may be an uncivilised boor. Li the Literary, like his kinsman Li the Learned, is a stranger to erudition. Names mean little when they mean too much.

Li is not endowed with many of this world's goods. So far as my own observation goes, his live stock consists of one water-buffalo, two pigs, four dogs, and a cat. The dogs, at any rate, I am sure of; for they have all, individually and collectively, tried to bite me. Rice, wheat, and cotton, in some measure, are the produce of his scanty acres. There is enough for his needs in the well-favoured years, but barely enough in the lean. His outlook is limited. What has he to gaze upon but upland farms? His habits of mind are restricted. What has he to think of but seed-time and harvest? He ploughs and plants,—waters and weeds,—and earns his rice in the sweat of his face. The hour he tells by the height of the sun, and the day by the age of the moon. He is true to his type, a part of his surroundings, and a neighbour answering to his neighbours in all things but one—he is a Christian.

Picture then a farmer, tall rather than medium in height, of open face and kindly eyes, who has heard the same voice, and answered the same call, as many another farmer in many another land.

His faith is simple, and shines as a light in a dark place. It burns a little low at times; and once and again I have wished that he would trim the wick, and turn it up. But it never goes out; for in the recollection of an amazing experience it is fed by a cruse of oil that never fails.

It is a recollection that carries us back to the days of White Wolf, the most notable brigand of modern China. Hu of the Golden Bridge was the scourge of a county. White Wolf was a menace to the nation. He emerged from the chaos into which the monarchy fell, and out of which the republic grew, some years ago. A robber pure and simple, but on the grand scale, his success was immediate. Evil-doers and outlaws saw in him their natural leader, and sped to swell his ranks. Within a few weeks this remarkable man was the one dominating figure between the Yellow River and the Yang Tse. He marched from place to place, and province to province, as fearful as the T'ai P'ing rebels, and as ubiquitous as De Wet. His forces—such forces! hordes of criminals, ruffians, free-booters, adventurers, assassins!—increased to twenty thousand men. He attacked government troops, and beat them. He captured cities, and sacked them. And wherever he went he left a broad belt of ruin and distress.

Thrice he swept through our northern hills, and thrice he left a trail of smoke and debris. Once he essayed to reach the city, and this when the city was defenceless. How nearly he succeeded is a matter of local knowledge, and how curiously he was foiled is a matter of local history. The citizens, apprised of his coming, manned the walls. It was an evening of doubt and misgiving, and yet, to a stranger, might have seemed a festival of lanterns. For the citizens, bearing lanterns in their hands, took their stand on parapets, ramparts, and towers, and held them up to the night. Not a man but had his lantern. Not a man but displayed it. And White Wolf, from the crest of a hill five miles away, saw the walls ablaze with light. For once he paused irresolute. Lanterns, lanterns, lanterns, met his gaze; lanterns in unbroken lines; lanterns in ordered profusion; lanterns that gleamed defiance at the works of darkness. He was bewildered. To be greeted by a city *en fête* was a new experience. He was not accustomed to illuminations of this kind. Whatever those lanterns might mean—so he reasoned, and so he was meant to reason—they meant that the city was sure of its defence. Behind those gleaming lights was force of arms. He was baffled, and turned away.

It was a simple ruse. But it saved Sui Chow.

Li Shan, thirteen miles away, was entered and looted. Every road was a winding trail of refugees. Again night fell on the stricken land. And, as day broke, Li on his upland farm was awakened by a cry that haunts him now,—“White Wolf!” He cast one glance over the rice-fields, saw serpentine lines of robbers such as no man could number, fled to a neighbouring chapel, and betook himself to prayer. But White Wolf cared no more for a chapel than Nebuchadnezzar or Titus for the temple. The horns of the altar are nothing to men of blood. Li was seized, committed to the tender mercies of a cut-throat named Ma, and forced to join the march.

Now Li was wise in his day. He had the sagacity to accommodate himself to his conditions. With rustic philosophy he observed that if he would avoid trouble he must make none. By a short cut in logic he concluded that if he would serve himself he must serve his escort. And in this he was guided by a wise discretion, for his escort had a gun. Li offered to carry it. Had the robber worn a bayonet in his belt, he would have offered to carry that also. He would have carried anything—pike, halberd, or axe—that was safer in Li’s hands than Ma’s. And the robber, finding his captive so willing, gave him not only his gun to carry, but everything else—his personal spoils, his selected loot, his portable gains, his coin of the realm, his silver in so-called shoes, his changes of raiment that someone else had paid for, and his bundle, exceeding precious, of three thousand government bank-notes. And Li, oppressed for once with the burden of wealth, was ordered to keep his place in the winding files of men, and carry on.

With the approach of evening, White Wolf having marched into one of the busiest marts of the county, Huan Tan by name, a night of rapine began. Li and his escort, together with ten or twelve outlaws, found quarters in a salt-hong. It was in this salt-hong that Li first heard the terms upon which his release would be granted. There came in a robber of distinction. He was one of White Wolf’s left-hand men—*left*-hand, not *right*-hand, for we are in China. Arrayed in plundered silks, and invested with an acquired authority, he delivered his ultimatum,—to-day, or to-morrow, or the third day, a ransom of three hundred taels, and in default of payment—his life. It was a hard saying. Li’s capital, like that of an English farmer, was locked up in his stock. His captivity, like the imprisonment of an eighteenth-century debtor, defeated the end it was meant to serve. Without cash, without credit, without means of realising such assets as he had, his case was hopeless. Neither to-day, nor to-morrow, nor the third day, could he hope to procure the price of his ransom. Li retired into a corner of the salt-hong, and entered the mystic chamber wherein, the door being shut, the Father heareth in secret.

It was a memorable night. How could it be otherwise when legions of devils appeared in human form! Towards morning fire broke out in an oil-store, but whether by accident or design deponent doth not declare. It spread from house to house, and street to street, being fed by roof-trees as dry as tinder, and carried by a wind that fanned the flame, until it caught up the whole mart in one consuming conflagration. A rare bonfire, a blazing town; but a bonfire with which White Wolf was familiar. The devils' carnival having come to an abrupt conclusion, the participating fiends poured out from every doorway, and retreated and not, indeed, in confusion or panic—to the lower slopes of a neighbouring hill. The robber named Ma, viewing his captive in the light of a financial transaction, kept as close to his side as if chained to his wrist. He marched him out of the salt-hong, left-turned him down a side-alley, escorted him across a vegetable garden, and led him to the hillside rendezvous.

And from this rendezvous Li saw the sun rise over the eastern hills and set over the western. He saw parties of robbers set forth to plunder, and saw them return with their spoils. He saw the shades of a second evening settle over the land, and thought of the shades of a third evening—and after that "the dark." Once again came the robber of distinction. There was no pity in his eye, no compassion in his voice. He was as hard as the nether mill-stone, that robber. Once again he delivered his ultimatum, an ultimatum that carried its sentence of death,—to-day, or to-morrow, ransom of three hundred taels, and in default of payment—his life. Li's heart sank within him. He saw nothing at the end of it all but a file of rifles. Again he withdrew into that mystic chamber wherein, the windows being open toward Jerusalem, men pour out their souls to God.

And, as he prayed, he fell asleep.

How long he prayed, and having prayed how long he slept, he did not know. What he did know was that he awoke with a sense of wonder. Someone had pulled him, gently but palpably pulled him, by the hem of his cotton coat. Of this he was aware as men are aware of facts; and yet the only forms around him were those of sleeping men.

And, as his eyes were heavy, he slumbered again.

But his sleep was broken. He awoke with a deepening sense of mystery. Someone *had* pulled him, cautiously but definitely pulled him, by the hem of his cotton coat. Of this he was as sure as he was that he lived and breathed; and yet the camp was still, and wrapped in sleep.

And once more, for the night before had known no rest, he sank into slumber.

But it was not to be. He awoke a third time. Someone had pulled him, urgently and unmistakably pulled him, by the hem of his

cotton coat. A sense of awe, deeper than that of mystery or wonder, crept over him.

"It is the Lord's angel," he said. He saw no angel form,—he heard no angel voice,—but he divined, for so he was persuaded, an angel presence. "It is the Lord's angel," he said, and said that which he most surely believed.

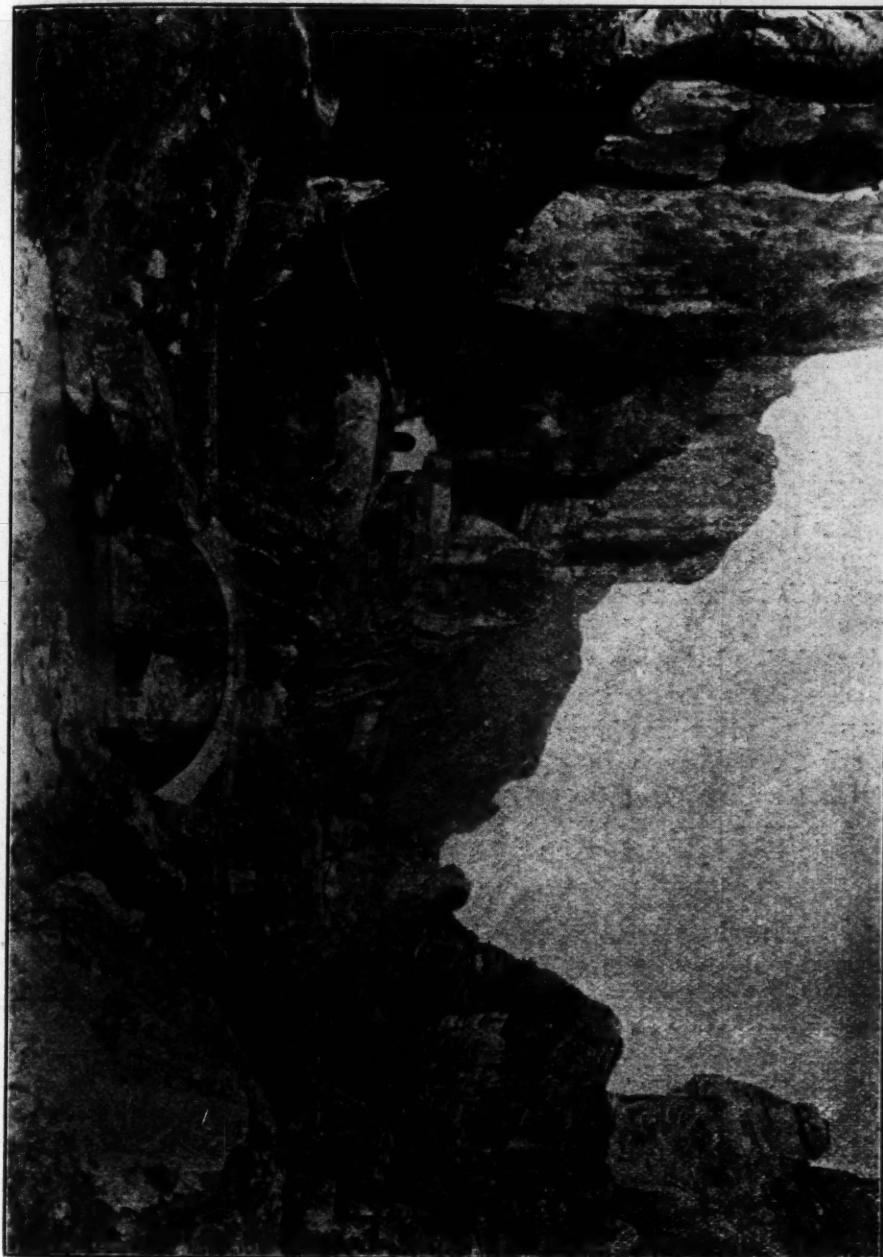
Huan Tan smouldered beneath him. The sky reflected the glow. Twenty thousand men, if report be true, slumbered round about him on the slopes of the hill. No one kept watch; if sentinels had been posted, they also were asleep. Even the escort, his hand on his bundle of bank-notes, was lost to time and sense.

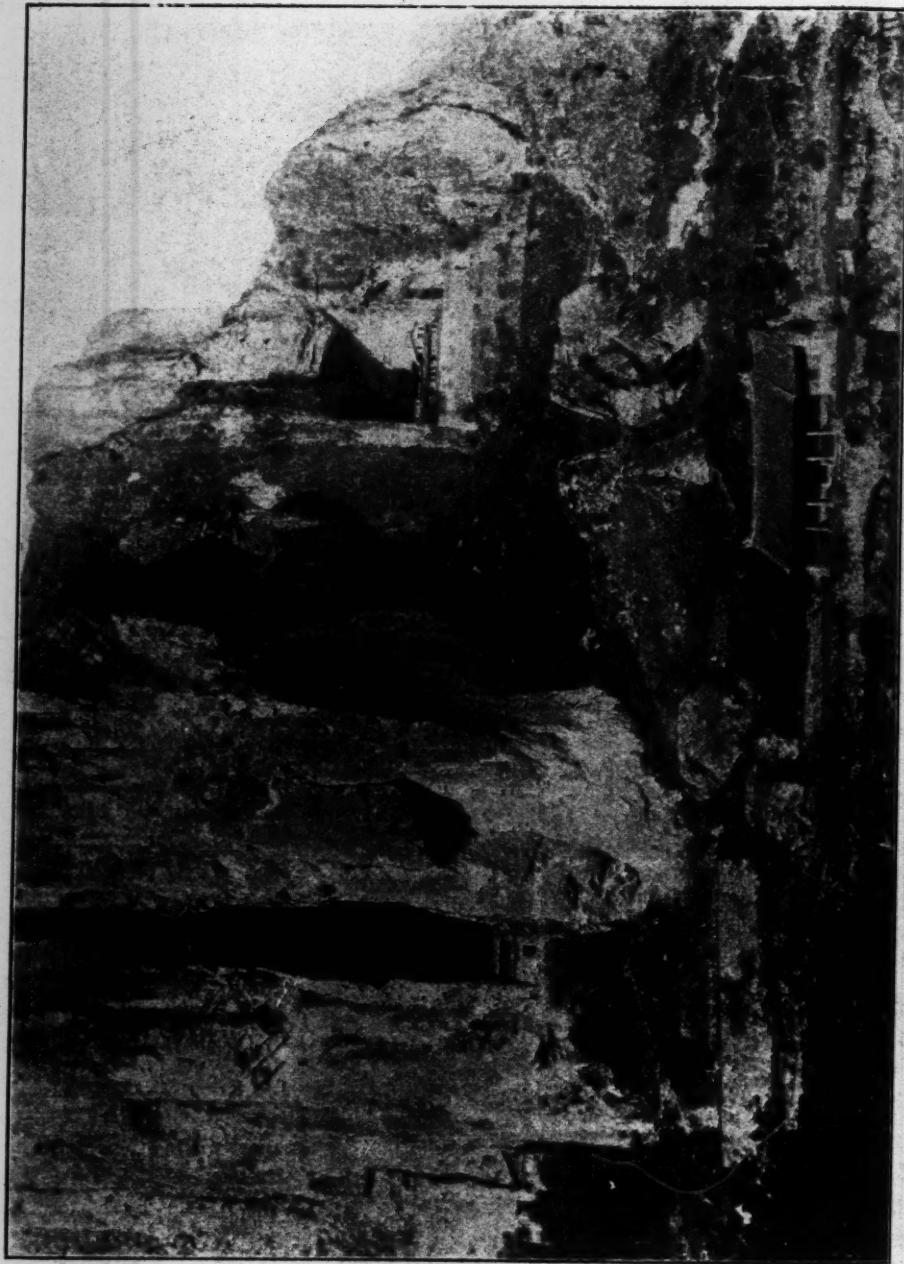
"Mr. Ma," whispered our hero. But his escort slumbered on. "Mr. Ma," he said raising his voice. But his escort was far away. "Mr. Ma," he cried—for was he not finding his bearings?—"I'm going for a stroll!" What comments Mr. Ma might have made on this somewhat naive announcement, had he heard it, have not been ascertained. But there was no response. And then Li set forth on his perilous adventure—a stroll indeed!

The slopes were strewn with sleeping forms like leaves from autumn trees—"leaves in Vallombrosa spread." Li picked his way amongst them lightly and with care. To trip would be fatal. An outstretched hand, a protruding foot, an ill-placed rifle, an unseen hole, a tuft of grass, a clump of root, a vein of rock—and this would be the end of the story. But a thing not possible with men was possible with God—and his footsteps were guided. It was an exploit as wonderful as that in the wilderness of Ziph, when David and Abishai entered the sleeping camp of Saul, penetrating the silent lines to the place where the king lay, and bearing away the cruse of water and spear that stood at his head. And, as in the one case, so in the other. "No man saw it, nor knew it, neither did any awake; for they were all asleep; because a deep sleep from the Lord had fallen upon them."

And when the third day broke, Li was away beyond the hills. And he said, in words that recalled those of the Apostle whom Herod could not hold,—"Now I know of a truth, that the Lord sent forth his angel and delivered me out of the hand of White Wolf, and from all the expectation of the outlaws. To-day, a ransom of three hundred taels, and in default of payment—LIFE!"

APPROACH TO OHRAT DIPPER CAVE, YEN TANG.





GODDESS OF MERCY CAVE (at left), GREAT DIPPER CAVE (at right), YEN TANG.

## The Woman's Viewpoint

(Continuing "Woman's Work in the Far East")

### Women's Work in India

E. SONIA APPASAMY

[In the conviction that a closer knowledge of present trends in the Church in our neighbor oriental countries would be of great value to Christian leaders in China at this time, the following article has been secured from India and it is hoped that a similar one may be forthcoming from Japan.—EDITOR.]

**I**HAVE been asked to write about the present situation in India regarding women and the possibilities of usefulness open to Christian women workers in this country.

Both the principal faiths prevalent in this ancient land assign a very inferior status to women. According to the Hindu sages, the woman should always be a servant, of her father when she is in the father's home, of her husband when she becomes a married woman, and of her son if she happens to become a widow. They considered her to be so mischievous as to be incapable of being improved by education and so devoid of right instincts as to be unworthy to read the sacred books or to make any attainments in religion. They could however obtain an inferior form of Moksha or salvation if they lived consistently obedient lives and performed acts of charity and virtue in the home. They were however allowed to take part in all the domestic ceremonies like marriage, funerals, in Namakaranam (name-giving), Annaprochannam (food-giving), Acharabyasam (commencement of education). The ancient Indian epics and Puranas describe a very lofty form of womanhood which it has been the aim of all Hindu women to imitate. The Mohammedan religion consigns women to an even lower status though their system of law gives them a much more privileged position. Women should never appear in public or take part in religious ceremonies or read the Kur'an or perform any of the five religious duties imposed upon the pious Mohammedan; but she can inherit property, enter into marriage contracts, carry on business concerns and manage her own affairs. The fact however that the blessings of education have been denied to them and they are kept immured in zenanas prevents them from taking advantage of the liberty allowed to them under the law and makes them helpless tools in the hands of the men folk around them.

Though the British Empire has been established in India for over 100 years very little progress has been made in the development of the life of woman and on account of the declared policy of the Govern-

ment not to interfere with the social customs and religious usages of the people, the education and training of women have been left to the good sense and progressive character of the men, who, however, have preferred to keep their women in subjection though they themselves might have attained to a very high degree of culture. Within the past ten years, however, there has been great progress along certain lines and retrogression along others. India is at the present day being slowly drawn into the great currents of the life of the world and cannot miss being affected by the progressive movements and the civilising forces which are prevalent.

Everywhere there is a keen interest in the education of girls. Two women's colleges have been opened in Madras during the last seven years and they are both crowded to the utmost limits of their capacity. The Government College had to send away more than 50 girls this year for want of accommodation. Numerous schools for girls have sprung up in the mofussil, most of them under the control of Christian Missions and a few under the management of Hindus themselves and there are also first and second grade colleges in Mysore, Trivandram, Tinnevelly and other places. Though the masses of women—more than 95 per cent—are still uneducated, a few are keenly pressing forward and making the most of the opportunities that are now obtaining.

The Corporation of Madras passed a resolution in favour of compulsory education for boys. At the same time a strong movement sprang up in support of similar compulsory education being imparted to all the girls in the City. If it is hung up at present, it is only for want of funds. Under the new Education Act any Municipality in the mofussil or any district as a whole could levy a cess for the compulsory education of girls as well as boys and I have no doubt that more advanced areas like Malabar, Tinnevelly, Tanjore, would take advantage of this provision in the Act. Education used at one time to be the prerogative of Christian girls; while scarcely 2 per cent of Hindu women are literate, more than 50 per cent of Christian women are literate and some of them could read and write English as well. The result was that educated Christian girls used to obtain posts as teachers and school mistresses for the asking and were in great demand in the medical colleges and nursing schools. Things are changing now, the number of Hindu women especially in the cities who can now read and write and converse intelligently in English is appreciable. There are a larger number of women who are literate in the vernaculars prevalent in this Presidency and can read and discuss vernacular newspapers which are rapidly increasing in circulation. Hindu girls now obtain posts as teachers in schools or professors in colleges. Even in the medical colleges where owing to co-education conditions are most adverse to the Hindu girl the number of women students is steadily increasing.

The pity is that no thought or attention is being paid to the health or development of a healthy physique. Hindu sentiment and to a certain extent even Indian Christian sentiment is against girls taking part in violent exercises in a public fashion with the result that all work and no play makes Jill a dull girl. The number of educated women who live dwarfed and diseased lives as a consequence of this carelessness and die prematurely early deaths especially during childbirth is abnormal. Again there is no special interest shown in the development of character or training in manners. The sweet and agreeable manner for which Hindu women were formerly famous is rapidly disappearing and the ideals set forth in the religious books are not now popular. Instead we get a frivolous, gushy and excited maiden who is all the time out for pleasure and enjoyment and has little thought for the higher things of life. Even highly educated girls carry themselves and behave in a manner which is not befitting their culture. There is great scope for education along religious lines and the good that such a system of instruction would do is simply incalculable.

The greatest possible interest is being shown in politics and patriotic movements. A great many women read vernacular newspapers and some are able to read journals in English. Though they are unable to think or judge for themselves and still blindly follow the lead given by the popular newspapers or by the men folk in their own homes, still they have learnt the current phrases and use them glibly and when active movements are set on foot they are in some instances prepared to go further than men. In such things as boycotting foreign cloths and patronising home-made garments, organising non-coöperation and setting up the cry of religion in danger they go further than the men and fare worse. To balance this they take a certain amount of interest in public movements as well as in different branches of social service and in municipal problems. The Madras Corporation is now open to women and one of them has been nominated a member of the Corporation by Government. In municipalities in the country there are a certain number of women members now sitting. In District Educational Boards women are to be freely admitted, though as yet none has been nominated or elected. There is a persistent agitation going on for votes for women and when they have once obtained the right to vote at elections, they will no doubt ask for and obtain also the right to be elected and sit in the Legislative Councils and Assemblies of the Country.

In one or two matters there has been retrogression. At one time there used to be a keen desire to get rid of social and religious abuses. There were ardent social reformers who preached against infant marriage, the unfair treatment meted out to widows, caste exclusiveness and selfishness and caste divisions, the dedication of women to a life of public prostitution, and the misuse and misappropriation of funds belonging

to temples by Managers and Trustees. The keen and ardent desire that used to exist in the direction of social reform appears now to have died out. There is such a strong nationalist feeling abroad that it is considered a part of patriotism to uphold everything old and established and no one is found brave enough to condemn anything provided it is national and time honoured. Unhealthy practices like the purchase of brides, enormous waste of money at weddings, prostitution and misuse of temple funds have within recent years shown no tendency to diminish; on the other hand they are distinctly on the increase. There is a general harking back to old customs whether they are good or bad. Caste distinctions have become more rigid and caste rules and customs are being enforced more strictly than they were twenty years ago. In towns and villages though members of different castes lived in separate quarters of the city and could not dine with each other and in many cases even touch each other, still there was a great deal of fellow feeling and give and take as each caste found the other indispensable for its means. At the present moment each caste is learning to look after itself and protect its own interests even though they may be seriously detrimental to those of others.

Interest in religious questions is more or less at a standstill. The neutral attitude taken up by Government in regard to religion and religious education is partly responsible for this. The materialistic nature of modern civilisation and the environments created and maintained by it are also responsible in part. There is no high reverence for character or self-sacrifice. People are all out for wealth and the things that wealth could purchase. In place of the old Indian respect for saintliness of character or the more recent regard for people who held high offices or positions of importance there is at the present day merely the worship of wealth. The good old virtues for which Hindu women were famous in ancient times are not now being cultivated except perhaps in villages in the back corners of India and the old ceremonies are being performed in many instances with greater show and expense than in former times but the real religious meaning behind these old ceremonies is absolutely forgotten or unrealised. Very few Hindus who have made a study of their own religious books know anything definite about their form of faith. Religion is confined to the performance of a certain number of ceremonial acts on appropriate occasions. There is a distinct prejudice against Christianity as a foreign religion. Zenanas which were formerly open to English lady missionaries are now closed. In schools Hindu children are not prepared to receive anything more than the rudiments of religious instruction. On the other hand there is more independence and more self-respect among women. Their influence and power over men is appreciably on the increase. If they come more into public life

there will be no doubt an improvement in standards of behaviour and character and public and private morals.

Any Indian Christian woman who has received a high degree of education has a great role to play in this country. She can take advantage of the keen desire for education that now exists and promote a general increase in the average of culture. She can advocate the repeal of those noxious customs and practices which were once accepted without question but are now branded. In particular she can teach by example and precept the value of training in character as well as in intellectual equipment. Within recent years Pandita Ramabai was privileged to do a great work in mid-India. She went through a period of intense suffering in early life but laid up at that time a store of learning in Sanskrit and several of the Indian languages which stood her in good stead later on. She at first opened a home for Brahmin widows which eventually developed into a tremendously big institution for the education and uplift of the orphans and widows, waifs and strays, from all classes. Miss Cornelia Sorabjee, a Bombay lady who has settled down in Calcutta after taking a B. C. L. Degree at Oxford, is acting as legal advisor to the wealthy women and princesses in Bengal who are immured in zenanas and are unable to receive proper guidance from their own men. Mrs. Ghose, Miss Bhose, Dr. Gurubai Karnakar are other noble ladies who are doing a great work in North India, the first as a teacher and the other two as doctors. In South India there was at one time a group of educated women like Mrs. Babu and Mrs. Sathyanaidhan doing good work and releasing influences of a sound character. Within more recent years ladies like the younger Mrs. Sathyanaidhan, who is now in England working in the Shakespere Hut, her sister Mrs. Hensman, who is now a professor in the Maharani's College, Mysore, and Mrs. Srinivasa, who recently retired from her place as Inspectress of Schools, have all of them an acknowledged position in society and are looked up to by hundreds of their sisters. The Y. W. C. A. has contributed not a little towards maintaining the standard in these matters. Miss Zachariah, a graduate of Honors of the Madras University, is holding the torch in the Madras Branch and Miss Mayadoss, a lady of English qualifications, is similarly a strong and powerful worker in the Punjab.

The Christians in India have within recent years come to take very great interest in the evangelisation of their fellow countrymen. Two societies, one known as the Indian Missionary Society and the other called the National Missionary Society, were started about twenty years ago for the purpose of reaching non-Christians in India who had not come within the reach of Protestant Missions of the West. The former is purely a Church of England organisation and is working in the centre of India in what is known as the Nizam's Dominions. Tinnevelly, the southernmost district in India, in which there are about

a hundred thousand Christians, is the area from which the missionaries are sent and supported. It is doing a splendid work and has already gathered in about four to five thousand converts and enquirers. One feature of the work is the tremendous interest taken by Tinnevelly women in this missionary enterprise and the ardour with which they have started making collections for the work. Still more valuable is the work of the National Missionary Society as it enlists the interests of Christians all over India and has opened fields in six different parts of India for evangelising the non-Christians in each of those areas. About six years ago a Ladies' Committee known as the Ladies' Auxiliary of the National Missionary Society was started for the purpose of enlisting the interests of Christian women in the Society. The Ladies' Auxiliary has increased by leaps and bounds both in its membership and in the service it is doing for the good cause. Last year it had branches in all the big cities in India and collected over 8,000 Rs. One of the ladies is doing valuable medical work in the United Provinces and another went to work among the distressed people in Malabar, caught the dangerous form of enteric fever there prevalent and died a martyr to the cause. There are others doing valuable work collecting, organising and teaching and also in different forms of social service. Mrs. Chinnappa who is the Health Visitor for the City of Madras, that is to say is in charge of the health of the women of that city, has also started a Children's Branch of the Society which collects articles and money in aid of the work of the Society.

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## A Missionary's Intellectual Life

MARGARET CRESSY

A woman who does not read is intellectually dead at forty, according to Helen Barrett Montgomery whose name is listed as one of the six leading American women of the day. One of the greatest problems confronting the woman on the mission field is how to keep alive. Surrounded by the conditions in which she is placed, with time filled to the brim with work, the joy of which is often obscured by details of home, school or committee, she is apt to find the intellectual side of her life crowded out. Even the woman engaged in professional activity has little time to read the books of her profession not to mention those in other lines which would broaden her outlook and make her a more efficient worker.

We all recognize the need but how shall time and source of inspiration be found?

In one home the bookcases were built on either side of the fireplace, close to the easy chairs so that the moments of leisure could be spent

in reading. The books were at hand, and not having to make an additional effort to get one, often saved the fifteen minutes, by a judicious daily use of which, Dr. Elliot says, "a man can get the essentials of a liberal education." On the most accessible shelf, were placed all the new books and the sight of them stirred any flagging interest.

In the same home, favorite books and magazine articles like Margaret Stevenson's, "The Love of Beauty as a Factor in Missionary Life" were kept in the wife's den in the bookcases by the fire, to be read and enjoyed, again and again, with friends.

Sometimes one needs to develop an interest. Arnold Bennett in his book, "The Formation of Taste in Reading," advises that one follow the style one enjoys and presently one will find one's interests broadening into other subjects. To the writer, biography has been the open sesame to a larger world of books. "The Life of Alice Freeman Palmer" was one of the first, followed by Mary Antin's "The Promised Land," a book fascinating in its picture of the way the little girl from the pale of Russia appropriated the freedom of the new world and made friends with great preachers, governors and presidents. In reading Cromer's "Egypt" the realization came that a country is great in its great men and the basis of the British Empire is in the lives of Clive, Gladstone, Cromer, as the history of Italy, during the period of liberation, is the life of Cavour, or of Germany, the life of Bismark. So the reading of biography opened the gate into the field of history and thence to other subjects.

One woman was a great help to her community by passing on to her friends the books she had enjoyed. Dropping in for a moment she would ask, "Can you read this book by Tuesday? I must have it then." And the book would be read. She shared the books of one friend with another and they were all the richer.

To the inspiration of friends is due no one knows how much of the success of poet or painter. Reading "The Memoirs of Burne-Jones," one envies him the inspiration he must have received from the group of young painters by which he was surrounded in college, and, in later life, from the hours when William Morris breakfasted with him as was his custom on Sunday mornings in order to discuss their work.

One of the writer's friends has it for her ambition, when with her friends, not to speak of the trials of the day with cook or tailor but rather to speak of recent books or events. One confided to her that, as a girl, she had done some writing and her mother had hoped that she might become an author. She was still interested in writing but had allowed other things to crowd out that part of her life. If two people, mutually interested in writing or music, could overcome the fear of being misunderstood in expressing their ambitions, new paths of enjoyment would open and from the inexhaustible sources in the

orient, for both writer and composer, new contributions could be made not only to their own lives but to the literature and music of the homeland as well.

For two years, there has been in Hangchow, a club for the study of Chinese Religion. Meeting for a cafeteria supper immediately after the weekly foreign prayer meeting, the evening is spent in discussing a paper that has been given by some member. The value of the discussion lies not alone in the material presented by the leader but in incidents noticed and mentioned by members of the club. Oriental life has taken on a new meaning and events unnoticed before have become significant.

Margaret Stevenson, in the article mentioned above, suggests that collections of good foreign pictures should be made in the different cities of India. It would add to the intellectual life of the missionaries in China if collections of up-to-date books could be kept in central libraries from which books could be drawn. To fill the need of such a library one mission has organized a reading club, those joining sending to the secretary lists of books they would be willing to loan to others and pledging themselves to read at least one book, aside from novels, every two months and to send a résumé of the book read to be circulated among the other members. The Y. W. C. A. already has such a library for its workers.

Lafcadio Hearn, in his book "In Ghostly Japan," tells of a custom that could well be followed: "The writing of short poems has been practised in Japan even more as a moral duty than as a mere literary art. The old ethical teaching was something like this:—Are you very angry?—do not say anything unkind, but compose a poem. Is your best-beloved dead?—do not yield to useless grief, but try to calm your mind by making a poem. Whatever injustice or misfortune disturbs you, put aside your resentment or sorrow as soon as possible, and write a few lines of sober and elegant verse for a moral exercise."

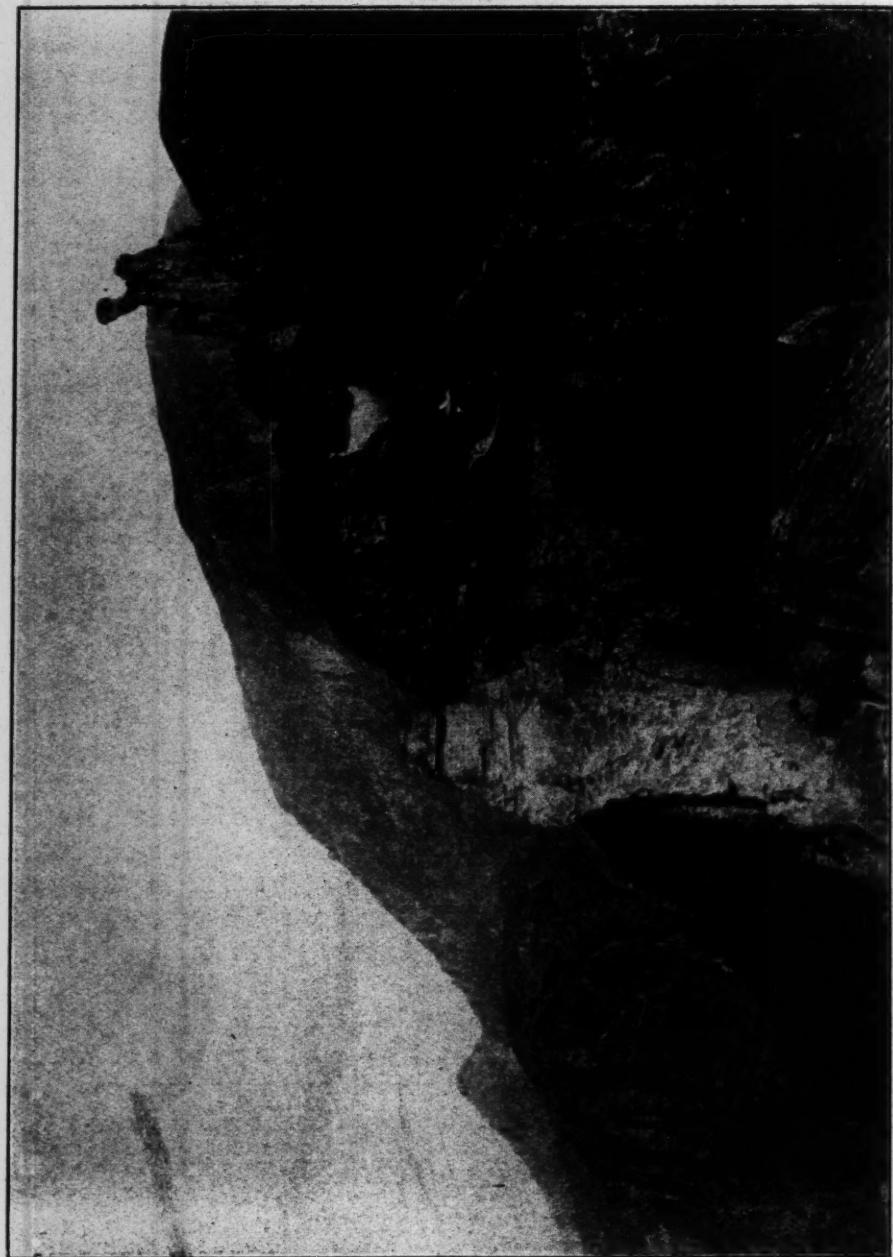
Everyone may not be able to compose poetry but one can call to mind the words of a favorite poem or turn the thoughts to a recent book or magazine article. Nothing is more important than this for the thought world in which one lives determines more than anything else what one is to become.

Mr. Vale, in a RECORDER article, suggests that before the close of each year one should select six standard books, one on history, one on science, and the rest devotional, theological and biographical to study the ensuing year.

No woman in the world has a bigger opportunity for self culture than the missionary, in her opportunity for travel, her intimate touch with oriental civilization, and her contact with the homeland, through letters, books, and magazines. If she is dead at forty it is because she is like the man who starves because he refuses to reach out and take of the food at his very hand.



**A ROCK CORRIDOR, YEN TANG.**



© 1971 THE GOLDEN CHICKEN

THE GOLDEN CHICKEN (Top, at right) YEN TANG.

## A Graded Course in Vocal Music

MISS VENETIA COX

There are doubtless many teachers in China who will be pleased to receive the news contained in this article. A graded series of music primers is now in the hands of translators, and we expect the first book to be published before the close of this school year!

This is how it happened. I consulted Hollis Dann, director of public school music of the entire state of Pennsylvania and considered by Tapper and other music critics in America par excellence in this department, and he recommended to me as a teacher of his methods the supervisor of public school music in Ithaca, N. Y. She assisted Dr. Dann in preparing his primers, and since then has done other compilation work. So when I entered her class and told her of our lack of material in the Chinese language for a vocal department, she volunteered to help compile a series which could be translated and used in our school curricula.

It is patterned after Dr. Dann's series, and we have used as much of his material as permitted. Other well-known song writers have given permission for the use of some of their songs, and we have a very excellent collection, very carefully graded and arranged.

Each book has approximately forty pages of songs and twenty pages of exercises. The latter deal with the particular problems to be mastered in each grade. There will be six books in the series, followed by a book of simple choruses. Later on, a teachers' manual will be published.

The methods used are of the simplest. Music is a language, and Dr. Dann teaches it as one. The proper way to begin a language is by imitation. The ability to think and give expression should precede the attempt to read, for reading is simply the ability to recognize thoughts represented by symbols. The tone language should be learned through the ear as the mother tongue is learned.

We begin with matching tones. Pupils successful in this game are allowed to begin at once with "rote" songs, or songs taught by imitation. The unsuccessful ones are requested to listen until they *can* match tones,—the teacher devoting a few minutes to them individually each day.

Proper tone production is emphasized throughout the course. Such simple devices as,—correct position, accurate pitch; a "flute-like" tone; relaxed jaw, tongue, and lips are begun in the first grade. Daily application of these principles through the lower grades results in a beautiful, rich, mellow tone for advanced work.

Fifty per cent of the new pupils, entering the Ithaca public schools each year, are deficient in music. It may take three days or three years to cure this deficiency, but it is always accomplished in the end.

I see no reason why we, with properly trained teachers, can't have the same results in China.

The first primer, known as "First Year Music" is prepared for children of the kindergarten and first grades. The music, as well as the words, deals with material suitable for children of these grades. The first ones are as simple as their first sentences in English.

This is a favorite:



Knock at the door, Peep in; Pull the latch and walk in.

Upon examination you will see there are only two phrases,—the first being used three times—and only four scale tones. The melody is good, the words simple, and the game interesting to play.

Songs of greater length are used as the children progress, all being taught by "rote." A child is not given a book to read from until the second year.

Some of the songs contain names of the scale syllables, so when the time for teaching the scale arrives it is practically already learned. Sequential studies, as—"do ti do, do ti la ti do," etc., are then used to make the pupils feel perfectly at home with the scale.

A pitch pipe is essential, and should be used constantly during the singing lesson, training the class to listen for the correct pitch. Oral dictation and careful drill in beating two and three part measure, are also given.

The day is not far distant in China when vocal music will be a required part of the curriculum in our day schools. Shall we teach it less carefully and less scientifically than other subjects? Let us "see to it" it is taught at least as well as other subjects.

We have no right to allow our pupils to learn perhaps a number of hymns from us, forming worse habits of tone production and accurateness of pitch each time they sing; nor have we the right to tell them they can't sing. Lack of opportunity is all that hinders them.

I have given a résumé of the work covered by the first year. The book for second year work will probably be the first one printed, as that will fit in with the needs of our own work best.

Those interested in using the course immediately can substitute any simple rote songs for the first year and follow it with the "Second Year Music." The Hollis Dann primers with a complete manual for teachers can be purchased from the American Book Co., N. Y. The Chinese primers will be published by the Methodist Publishing House, Shanghai, and will be on sale at the Religious Tract Society, Hankow.

## Obituaries

### Rev. L. W. Pierce

**R**EV. L. W. Pierce was born October the 24th, 1864, in Fannin County, Texas. He was a graduate of Savoy College, Texas, and of the Southern Baptist Theological Seminary, Louisville, Kentucky. He was appointed by the Foreign Mission Board of the S.B.C. in June, 1891. He worked at Yangchow and surrounding country for thirty-one years.

On February the 24th, 1892, he was married to Miss Nellie A. Miner of Richmond. The home life of Mr. Pierce was truly beautiful. As Mrs. Pierce tells us, "He loved his home." There Jesus Christ was given the preëminence in all things. Evening and morning all gathered around the family altar. One great desire was to see his children walking in the fear of the Lord. It was his custom to rise early in the morning for Bible study. He realized, as he once said to the writer, "Jehovah is your strength."

Brother Pierce did not spare himself in devotion to his work. He took only three furloughs to America, each of one year's duration. In the words of Mrs. Pierce, "To appreciate his loving, generous disposition, one had to know him somewhat intimately. One of his chief characteristics was never to speak unkindly of others, whether Chinese or foreigners. He was always ready and happy to help others who needed his help." He truly lived to save.

Brother Pierce and family were travelling from Shanghai to Yangchow in a new motor launch just purchased by the Mission. On reaching Soochow on July the 16th, 1922, at about ten o'clock a.m., the launch capsized. Just before capsizing completely, Mr. Pierce entered the boat to rescue Mrs. Pierce and was drowned in the attempt.

We his co-workers, both Chinese and foreign, will not cease to be inspired by his example.

T. C. BRITTON.

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### Rev. H. F. Siao

From his conversion Pastor Siao was a devoted Christian; he suffered much persecution in his early days—persecution from his country neighbours and his family—but his attitude was, "I must suffer these things not seeking redress"! This demonstrated the reality of his Christian convictions. Hence, in spite of uprooted crops, farming implements stolen, his water buffaloes (used to plough and harrow the

soil) stolen, and much persecution—even hatred—from his family, he held his way, bravely, patiently, in real Christ-likeness.

Eventually he was accepted by the C.M.S. as a catechist. His faith in God and man was remarkable. His motto was engraved on his seal, written up over his house, pasted up on the wall so that it was ever before him even in death; “Sursum corda.” He was utterly loyal.

He was persistent in his conviction—that the only hope for China was Christ—His doctrines, His character, His power—and he was always preaching, teaching, and witnessing to this.

In the C.M.S. Western China district and very especially in his own country, there are men and women who will never forget the inspiration and the radiance of Pastor Siao’s teaching and life.

The manner in which he won all his immediate relatives to Christ and especially his own mother, will always remain as one of the miracles of the Church in Western China. He was ordained in October, 1921, and died early in 1922, so his life as an ordained man was very brief, but he was always in heart, soul, and mind a real leader of men to Christ.

E. A. HAMILTON.

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### F. W. Baller

Kuling Church, Kuling, 18th August, 1922.

Mrs. F. W. BALLER, Shanghai.

DEAR Mrs. BALLER:—I am desired by the Committee of Kuling Church to express to you in their name the profound sense of loss each member feels over the lamented demise of your dear husband who was intimately known to some of us, and more or less to all.

The committee are of course unable to enter into the inner sanctuary of your own and your family’s sorrow; but they are conscious that God in His wisdom has removed from the ranks of Christian workers in this land one, who by the graciousness of his own beautiful life, and the splendid contributions he has made to the literary facilities of almost every missionary, proved himself to be a strong, useful, and greatly esteemed brother to whom all of us owe an unpayable debt of gratitude.

The committee cannot but remember that Mr. Baller’s masterly books are almost a necessity to every student of Chinese, and most certainly to those whose aim it is to acquire such a knowledge of the Mandarin dialect as will equip them for the high task involved in proclaiming the glorious Gospel of Christ to the people of this land.

It is scarcely too much to say that, in this sense, Mr. Baller had no compeer. “Baller’s books” were not only for very many the chief source of linguistic information, but also the court of final appeal. Hundreds of missionaries bless God for having sent Mr. Baller to China, and the committee cannot but believe that your husband was in a peculiar sense specially

prepared for the important service which he was enabled to render. They also rejoice to know that Mr. Baller's books and tracts, specially prepared for the Chinese, whether Church members or heathen, are of a signally useful character, and are in themselves a beautiful testimony to the unwavering loyalty of the author to the Cause which brought him to China, and to the Saviour whom he loved and served with characteristic devotion through a long missionary career.

And now the end of the earthly life has come; but it is equally certain that for our beloved brother, whose departure we cannot but mourn, the beginning of the new and unending life has been entered upon, and that he is enjoying the reward which His Master and ours has promised to all who faithfully love and serve Him.

The committee would most affectionately commend you and Mr. Baller's family to the love and tenderness of the Father in Heaven. They also pray that as you do "not mourn as those who have no hope," you may also have the abiding consciousness of God's supporting presence in this hour of sore bereavement.

I remain, Dear Mrs. Baller,

In the name of the Committee,

Yours very sincerely,

J. WALLACE WILSON,

*Chairman Kuling Church Committee.*

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## Our Book Table

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### CHINA'S PROBLEM.

THE PROBLEM OF CHINA. By BERTRAND RUSSELL. *The Century Company, New York.*  
*For Sale by the Chinese American Publishing Co., Nanking Road, Shanghai. Mex.*  
*\$4.00.*

This critique is written in translucent, incisive and breezy English. Again and again it challenges our logic, chills our self-esteem and stabs our racial complacency. Mr. Russell is so dogmatic that he gives the impression of believing he is uttering the last word. He is pitilessly truthful, and often lapses into the mood of the cynic. He spares nothing and nobody; he is fearlessly and impartially—two attitudes not always found together—candid; he really talks as he thinks, and he thinks without cringing to anything or anybody. The book is, therefore, first of all a mental and ethical stimulant the strength of which will be little diluted by any opposition the reader may have to the author personally. Mr. Russell must be a terribly disillusioned man, though he undoubtedly sees with the reach of an international mind. One cannot avoid inferring that he either likes to expose the ethical wounds of humanity or else feels his back against the wall, and so uses such merciless honesty on others as a method of self-defence.

The book is mainly a résumé of recent history in and around China. There are free and copious quotations from new publications. It is an attempt to interpret recent actions with regard to China and China's own position and aspirations. As a matter of fact Mr. Russell deals more with China's

problem as envisaged in the terms of Western predatory aims than with China as a problem to the West. Western aggression is said to be much more dangerous to China than any internal condition or characteristic. Mr. Russell says he set out to China to seek a new hope. This was apparently to fill the gap left by his disillusionment about Western civilization which, with the exception of its scientific attainments, he thinks less worthy than that of China. His hope, therefore, is that after China has assimilated such as she wishes of Western science, and if she is left alone sufficiently, she will combine the best of what she selects from the West and the best of her own civilization and produce a civilization which shall be new and genuine and an improvement over any yet known. He is fulsome in his praise of the good points of Chinese civilization, though he does not spare the scalpel in their case either, and sums Chinese faults up as "avarice, cowardice and callousness." He compares Western and Chinese civilization as follows:—

"The distinctive merit of our civilization I should say is the scientific method; the distinctive merit of the Chinese, a just conception of the ends of life. It is these two that one must hope to see gradually uniting."

He makes one prophecy to the effect that unless foreign exploitation ceases, some 50 or 100 years hence, a vast Secret Society will signal the massacre of every white man in the Celestial Empire. The weaknesses of the West are recognized as the result of Western civilization. But one feels led to ask where do the weaknesses of China come from? They seem to be looked on as in some sense a growth apart from Chinese civilization. Yet if China is ethically supreme, why in collective practice is she ethically supine? Mr. Russell of course makes no suggestion that the presence or absence of religion has anything to do with national weaknesses. But nevertheless this is a good book to read, especially when you are jaded or complacent.

#### CHINA'S STORY.

CHINA'S STORY IN MYTH, LEGEND, ART, AND ANNALS. By WILLIAM ELLIOT GRIFFIS, D.D. *Houghton Mifflin Co., Boston. Pp. 305. Gold \$2.*

A very interesting illustrated summary with an index and chronology well calculated to introduce much that is best in old China to those who know little of this great country. Dr. Griffis tells the tale in a light, entertaining style, and remarkably well has he done a difficult task though a bibliography would helpfully lead readers to more serious, scholarly work—a purpose announced in the first preface. Yet this rapid review of ancient, medieval and modern China does not fail to mention such important items in 40 centuries of history as the feudal system, the era of printing and literature, the development of arts and crafts, China's experiment in socialism, all culminating in the crowded events of the last 150 years of foreign intercourse. The author's comments on the last, though not strictly accurate, are sympathetically liberal to Chinese aspirations, but in his efforts to be kind, he glosses over some of the most egregious errors of Japanese statesmanship of the past two decades. The last chapter on "China: a Republic" begins with a sentence which on first reading must startle every Chinese woman: "To preserve the life of the oldest of nations, the time had come when in China men must shorten their hair and women lengthen (sic) their feet!" General Wu Pei-Fu would probably not like his name abbreviated to Wu Pei. The National Christian Conference at Shanghai in May, 1922, was indeed an epoch-making event, but one wonders where that other convention,

political in character, was "held in the early summer of 1922 where living issues were discussed with insight, ability, and invincible faith in a better China to come."

AMICUS SINIAE.

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#### CHINA'S NEW OPPORTUNITY.

"CHINA AT THE CONFERENCE." By WESTEL W. WILLOUGHBY, Johns Hopkins Press, Baltimore, Md. U.S.A. G. \$3.00.

The key-note of this book is in its description of how that part of the Conference at Washington which dealt with the Pacific and Far East worked out an opportunity for China to prove her claims to sovereignty, territorial integrity and administrative autonomy! This opportunity will pass through its most critical hour during the decade in which the harmonizing effects of the Conference are in their first flush. The author, who served as technical expert to the Chinese Delegation at Washington, had access to the records of the Conference so far as they related to China, and also to the confidential records of the Chinese Delegates. He writes, therefore, with sympathy and understanding of China's problem. A large part of the text is made up of quotations from the formal actions of the Conference in Committee and in plenary sessions. One cannot but admire the fine spirit the Chinese Delegation showed. As a matter of fact, through this Delegation China was struggling for diplomatic self-respect and international equal rights. Indeed one might say she was asking that her *inherent rights* might be recognized and making this request under the double handicap of not being in a position to imitate others and urge it by intimations of militaristic action, and also by the distraught internal condition of China due to its transitional problems. While not able to get all she claimed, China did get much and the Chinese Delegation avoided any admission of principle that will complicate her future freedom of action.

As to Shantung, one realizes that between the treaties made willingly or unwillingly, the juristic knot as to who had more of the equitable and/or legal rights, and the uneasy desire of the rest of the powers to keep the Chino-Japanese controversy outside the official discussions of the Conference, China's position was, from a legal and diplomatic viewpoint, uncertain and weak; and since China was not in a position to force any concessions the results finally secured are taken by the author to constitute a significant victory. We note that a recent Chinese writer says that if China had to compromise at the Washington Conference, it is equally true that Japan compromised. The author feels that the significant thing is not the incomplete achievement of China's national and rational aspirations, but the really large concessions made by Japan which were in reality a direct blow to the militaristic body in that country. It might be said, therefore, that China's effort to get a firmer foothold in her own garden plot was successful. Undoubtedly the large measure of open diplomacy which marked the Conference and the present awakening of the international conscience contributed much towards giving China fair play. We note among other things that "spheres of interest" are declared dead.

It is significant that while this Conference devoted itself almost exclusively to the consideration of problems concerned with China, it was not primarily called for that purpose. China's appeal for justice was listened to and to a large extent heeded. Aggressive inroads upon the sovereignty and territory of China have at least been checked. We shall watch with interest

and sympathy China's use of the opportunity for national rehabilitation that has been granted to her. All missionaries ought to read this book and steep themselves in understanding sympathy of China's problems.

JOURNAL OF THE NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY. Vol. LIII  
1922. Pp. 304.

The contents of this number (which weighs about 2 1/2 lbs) are perhaps more than usually varied. Of the 16 articles 11 are technical, and can of course only be mentioned by their titles: Natural History of China, by A. de Carle Sowerby (20 pp.); Growth of the Yangtse Delta, H. van Heidenstam; The Shuh Country, Rev. J. Huston (23 pp.); Notes on Non-Chinese Tribes in Western Szechwan, J. Huston Edgar (9 pp.); Coal & Iron Deposits of Shansi, E. Norin (9 pp.); Chinese Names of Plants, J. Hers (12 pp.); Oribatoidea Sinensis I, A. P. Jacot (13 pp.); [If the reader has temporarily forgotton what these are, he may be refreshed with the Standard definition: "A family of metastigmate acarideans with fusiform palpi and chelicerate mandibles."] The Distribution and Habits of the Argali Sheep of Central Asia, David Sjolander (26 pp.); Plants from Peitaiho, N. H. Cowdrey (30 pp.); Partial Bibliography of Chinese Birds, J. H. Riley & Dr. C. W. Richmond (41 pp.); Record of the Geological Commission of the Russian Far East (2 pp.). To lighten up these topics there is a paper by Dr. J. C. Ferguson, Fir Flower Tablets (13 pp.) which is an appreciative notice of a book of Chinese poems translated by Miss Amy Lowell and Mrs. Ayscough; a Chinese poetical Romance of the 2nd century called Lan-Tsuh, by Mrs. Elfrida Hudson (9 pp.); and Ling Yen Monastery Poem, by T. Gaunt. There is a tilt (9 pages long) in the familiar style of the old China Review between Dr. H. A. Giles and Mr. E. T. C. Werner over a picture which the former confidently affirms represents Christ and two Nestorian priests, and the latter affirms to be Laotzu, Confucius and Buddha. There is also a brief obituary of the late Sir E. D. H. Frazer, and one of Mr. Samuel Couling (by his wife). These are followed by 22 pages of Book Reviews. Of these five are signed "M," and another five "H.K.W." The principal volumes are as follows: Henri Cordier's General History of China; The Chinese Drama, R. F. Johnston; The Economic History of China, etc., Miss Mabel Ping Hua Lee; Travels in North-Western China, Eric Teichman; The 2nd Edition of Miss Juliet Bredon's Peking; Dogs of China & Japan; V. W. F. Collier; Arts & Crafts in Ancient China; American Womans' Club, Shanghai; Middleton Smith's The British in China and Far Eastern Trade; Sir Ernest Satow's A Diplomat in Japan. Sir Chas. Eliot's Hinduism & Buddhism, 2 vols totaling 1378 pp. although this is described as "An Historical Sketch." The Index alone fills 51 pages of fine print, and the price is £4. 4s. Gamble & Burgess' Peking, A Social Survey. The present membership of the R. A. Society is now 581, of whom 294 live in Shanghai, while there are 99 in foreign lands.

A. H. S.

EPWORTH LEAGUE YEAR BOOK FOR 1923. *Methodist Publishing House, Shanghai.*

This book of 26 topics is produced through the co-operative effort of those interested in the Epworth League in Malaysia, Netherland Indies, and China. Each lesson gives a suggestive discussion of the topic together with Daily Bible readings. It would be useful for groups other than Epworth Leagues.

民數記釋義. *THE BOOK OF NUMBERS. An Explanatory Commentary.* By W. S. MOULE, M.A. *Wenli.* 25 cents. 88 pages. *Trinity College Press, Ningpo.*

In Chinese, as in English, few works have been written upon the book of Numbers. In Clayton's list only 2 volumes are given and to these we must now add this excellent "Explanatory Commentary." One hardly expects an isolated commentary on Numbers to have a large circulation yet hopes that it will find its way, at least, into preachers' libraries. The name of the writer—Archdeacon W. S. Moule, M. A.—will secure for it a welcome, and will serve as a hall-mark of careful and conservative scholarship, both Chinese and Biblical.

INDIA AND HER PEOPLES. By F. DEAVILLE WALKER. *London, United Council for Missionary Education.* Two shillings.

We do not recommend this book as of very real value and because it does attempt to be a mission study textbook it may be well to know its limitations. It is a simple and direct statement of the leading facts about India—geographical, ethnological, etc., but so carefully avoids most of India's present difficulties that, as one reader said, it gives one the impression of a man walking carefully in a china shop lest he break things. Had this book some of the honest facing of England's present difficult relation to India that was found, for instance, in the Report of the Glasgow Student Conference, it would be of more value.

HANDBOOK OF THE LISU (YAWYIN) LANGUAGE. By J. O. FRASER Esq., *China Inland Mission, Tengyueh, Yunnan.* Published by the Superintendent of Government Printing, Rangoon.

This book is divided into three parts. First an introductory note on the Origin, distribution and customs of the Lisu from which much interesting information regarding this little known race may be derived. It seems that the Lisu migrated from Eastern Tibet to their present location along the Chinese and Burmese border. They are a primitive people of peace loving habits with customs approximating to those of the Chineses but with important differences.

The second part is the handbook proper and begins with a table of sounds and goes on to grammar and syntax. The sounds are monosyllabic; some are like Chinese sounds but others seem to be unpronounceable though perhaps if one had the key they might not be so terrible as they seem. For instance *htsi* is "eleven," *srghe* is "to know," *prgh* is "the end."

The last part of the book is an English-Lisu vocabulary which the present writer is thankful he is not called upon to study. It is pleasant to know that the light of the gospel is dawning on this hitherto downtrodden people and that they are responding to its call.

J. D.

CITIZEN, Jr. CLARA EWING ESPEY. *The Abingdon Press.* Price G. \$1.25, postage extra.

A series of 32 lessons for juniors (age not given), which deal with ethics from a juvenile viewpoint. The lessons are practical and personal throughout, and each one is linked up to a Scripture verse. By the giving of symbols for success the competitive instinct is appealed to. All lessons take up the actual problems of school children in the classroom and elsewhere.

THE LESSON HANDBOOK FOR 1923. *The Methodist Book Concern, New York. Price G. \$0.35 net.*

A useful commentary on the International Improved Uniform Lesson, with a due amount of denominational viewpoint.

THE PLACE OF JESUS IN THE LIFE OF TO-DAY. *By HENRY KINGMAN. Associated Press, N. Y. \$1.25 gold. 90 pages.*

This posthumous volume is prefaced by a fine appreciation of the author written by his colleague, Rev. George Irving. This biographical sketch unfolds Mr. Kingman's intellectual and spiritual development, but Chinese missionaries would gladly have learnt more about his ten years from 1886 onwards as a missionary in North China under the American Board. But was not his greatest gift to China that of his two children now carrying on the work from which he was invalidated home?

The titles of some of these six sermonic studies (or rather "Unconventional Talks") show the evangelical spirit of the writer, they also give a slight indication of his originality in thought and diction—"The Bringer of Love," "As Arbiter of Debated Things," "Jesus as an Outstretched Arm."

Mr. Kingman's was a heroic spirit—a blend of Stevenson and Donald Hankey together with at least a dash of Henry Drummond. Those who know the spiritual quality of those writers will appreciate Henry Kingman and will need no further appraisal of the present volume.

L.

THE STORIES OF THE KINGDOM. *By S. R. H. SHAFTO. 196 qto. pages. Student Christian Movement, London, W. C. 1. Paper 3/-, Cloth 4/6 net.*

ST. MARK'S LIFE OF JESUS. *By THEODORE H. ROBINSON, D.D. 134 qto. pages. Student Christian Movement, London, W. C. 1. Paper 2/6, Bound 4/- net.*

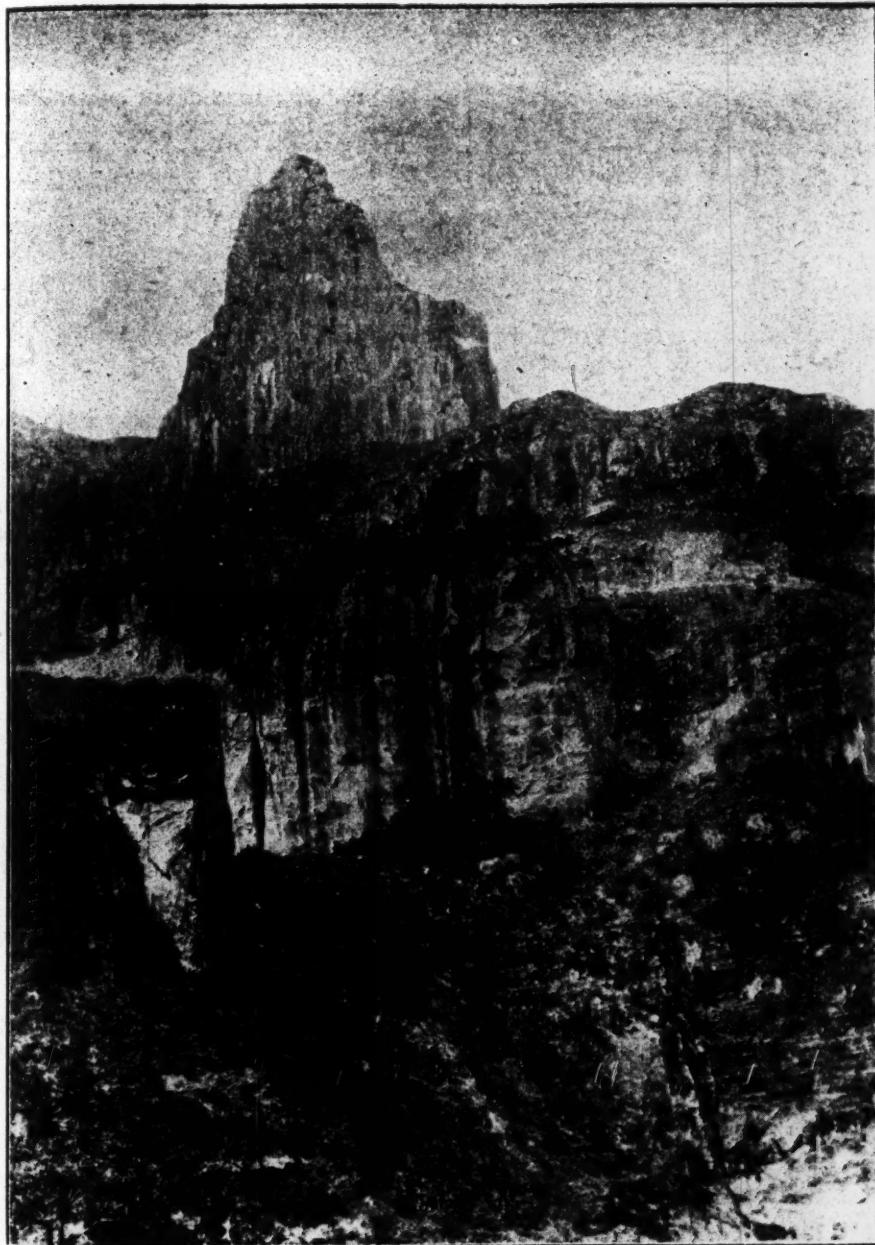
Two typical products of the S. C. M. They represent a scholarship which is at once reverent and rational; faithful and fearless; Christian and scientific. These studies grapple valiantly with perplexing problems in modern thought and present constructive answers in the spirit of Him who "came not to destroy but to fulfil."

Mr. Shafto (a Wesleyan minister) gives as his subtitle "A Study of the Parables of Jesus." Twenty-nine are treated, relating chiefly to the King, the Kingdom, and our relationships within the Kingdom. Chaste and competent is the expositor. He brings the learning of many ages and of many fields of thought under contribution. These "timeless messages" of the Master Artist are skilfully retold. To-day again "His words become alive and walk up and down in the hearts of His hearers."

What more need be said of Dr. Robinson's "St. Mark" than that it is worthy of its constituency—the Christian students of the U.K.? Happily books like these are also widely read outside the Colleges. They are not "highbrow" but are fresh, stimulating, and sustaining. They resemble the Master's teaching—profound yet popular, milk for babes yet meat for men.

Dr. Robinson's chapters like Mr. Shafto's are followed by "Helps to Meditation or Questions for Discussions." Both books are valuable either for study circle use or for private reading.

L.



GODDESS OF MERCY PEAK, YEN TANG



**GODDESS OF MERCY CAVE, YEN TANG.**

## Correspondence

"AMERICAN" CHURCH MISSION.

To the *Editor of*  
*The Chinese Recorder.*

DEAR SIR:—I have often wondered just why the title "The American Church Mission" is used to designate the Mission of the American Episcopal Church in China. The Convention of that church held in 1886 thoroughly discussed the matter of a change of name, but the idea of calling it "The American Church" was voted down. In reading the Life of Bishop Brooks recently I was struck with the vigor with which he protested against any such assumption.

Such being the case, the question arises, By what right or for what reason do our American Episcopal brethren in China designate themselves by this discarded title? Perhaps some one of them will explain.

Yours, etc.,  
 EPISCOPUS.

COMMUNISM AND CHRISTIANITY.

To the *Editor of*  
*The Chinese Recorder.*

DEAR SIR:—I was very glad to read the attached review which you sent to Peking and which was published in the October number of *RECORDER*. In this you made a mistake as you wrote "One of the two authors is Mr. George Hsu who was Vice-Minister for Law in Dr. Sun's Cabinet . . ." I was, as a matter of fact, Minister of Justice and President of the Supreme Court of the Republic of China in Dr. Sun's

Government. I hope you will kindly correct the above mistake.

In the review you said that "the authors think of Christianity in terms of communism. . . ." This is not exactly our view. We do not think that the terms of communism are quite right, because it still holds to possession of private property by society. We believe that Jesus' teaching is non-property as He said "For the Kingdom and the power and the glory are all thine." This teaching is a principle of **公用主義**.

With best regards,

Yours sincerely,  
 GEORGE C. HSU.

ARE SEPARATE OLD TESTAMENTS  
 NEEDED?

To the *Editor of*  
*The Chinese Recorder.*

DEAR SIR:—Before the new version of the Mandarin Bible came out it used to be possible to buy the O. T. only in paper covers. This was very useful because practically all our converts begin by buying the N. T. only and after some considerable time many of them also bought the O. T., thus completing the Scriptures.

Since the new version appeared I have vainly inquired for O. T.'s. The agents of all three Bible Societies say the same: they can only supply the O. T. by supplying the whole Bible and moreover they have not heard that it is even contemplated to bring out the O. T. again as such.

Lest it should seem to be unnecessary and unreasonable to expect the O. T. alone to be published

let me set forth the following considerations.

1. The new version of the N. T. came out first. Our people might have bought the whole Bible then had it been ready. When the new version of the O. T. was ready they were willing to buy it. It troubles them to find that they must buy another N. T. in order to get the O. T. To us with plenty of money for books this may not matter. Thousands of our members however are too poor to lay out more money than is absolutely necessary and are deterred by the price of a whole Bible though they might muster enough to buy an O. T. The O. T. would be in paper covers like their N. T. The Bible because of its bulk has to be in stiff covers which yet further increases the price. They got their N. T. for 100 cash. They are told to get an O. T. and find they must buy a Bible which is 1,500 cash and they turn sadly away.

2. The size above referred to is of course the one in 行 type: anything smaller would not suit their eyes. Indeed some of them have had to buy their N. T. in the 明 type and they would (for they are not too poor) fain buy the O. T. also in that type. That they cannot do for the O. T. is not published in that type and perhaps never will be. They therefore look for the next best thing

available, viz. an O. T. in 行 type, and find they must buy a whole Bible. This means that every time they come to church they have to bring with them the large print N. T. (because their eyes need all the help possible) and then besides that the whole Bible—unnecessary bulk.

3. In schools where we must supply scholars with the Scriptures free or at a reduction it would be a distinct boon to have paper cover N. T.'s and paper cover O. T.'s to give them. Moreover for class-work or daily prayers they would just bring in the portion needed, whether N. T. or vol. I or II of O. T. (for the latter would be in two parts).

4. There is no suggestion here of greater expense to the Bible Societies. The existing stereos would do. Indeed it would mean less expense; for are we not given to understand that every copy of the Scriptures is sold under cost price? This duplicating of the N. T.—e.g., I have to keep on my desk continually and take into services two N. T.'s every time—must mean greater loss not only to the user but also to the producer who sells at less than cost.

I am, Dear Sir,

Yours sincerely,

ERNEST F. P. SCHOLES.

Tayeh, Hupeh, 20th October, 1922.

The Rev. E. C. Lobenstine, who has been a Secretary of the China Continuation Committee since its organization in 1913, has just left on furlough. He has been acting Foreign Secretary of the National Christian Council since its appointment. Mr. Lobenstine's open-mindedness and aptitude for organization have enabled him to render significant service to the Christian Movement in China during its transition from the stage in which a large number of groups were very weakly co-ordinated to the establishment of the National Christian Council which is as representative as is possible under present conditions and is proof of tremendous progress in the desire for and the attainment of Christian co-operation in China.

## News for the Missionary

### THE INDEPENDENT LISU

The following interesting remarks are made by S. O. Fraser of Longling, Yunnan, in an open letter:—

Our work among these primitive hill-tribes is vastly different to that among the great and ancient races on the plains of Asia. Work among such races as the Chinese and Hindus is largely evangelistic in its aim. Not only direct preaching but schools and hospitals are employed as evangelistic agencies, for our converts among those races are very few compared to the total population (only about one-tenth of one per cent. of China's population is Christian). But among our Lisu—you may think it strange—our work is scarcely evangelistic at all. The position is so entirely different. In our present district about three fourths of the total Lisu population is Christian, but even if it were much less than that, as in our older districts, it makes very little difference. The heathen Lisu have all heard of "God's road," as they call it (where they have not, as in remote districts, it is our duty to go and tell them, or still better to send Lisu Christians to tell them: this is where evangelistic work comes in): if they want to "walk" it they do—if they don't they don't. They do not want lady missionaries, or men either, to visit and preach to them. Not that they are not friendly, for even the heathen Lisu are far more friendly to us than most of the Chinese in the cities, but they would misconstrue such visiting to be a kind of over-persuasion—the bringing of pressure to bear upon them to do a thing against their own wills. It

would somewhat embarrass them and cause misgivings as to our motives. They know enough to turn Christian if and whenever they want to, and it is far better to leave them alone—save for prayer. Of the nearly six hundred families of Lisu converts we now have, I do not know of a single one that has turned Christian through any persuasion of mine. They like to be allowed to make up their minds themselves, and it is wiser for us to let them do so, and not "push" things or even seem to do so. You may send your lady missionaries visiting in the homes of the Chinese women if you like (though the results of such work have so far been pitifully meagre in Yunnan) for men cannot reach them so easily, but such work would be out of place among the Lisu.

### SELF-PERPETUATING MISSION WORK IN SOUTH CHINA.

#### *Churches and Schools.*

Thirty years ago the American Board had no church building in South China, which they could call their own. In the five out-stations which the South China Mission was supporting in rented rooms, there was only a membership of about fifty, all told. Now, after the lapse of thirty years, it is again true that the Board has no church building, actually their own, and there has been no need for the Board to provide money for church buildings. The aim of the Mission has been the establishing of self-supporting work, and the Christian Chinese have understood this. Backed up in a measure, by their brethren converted abroad, they have had the "willing mind" and

have contributed money for their church buildings, and accordingly hold the property. In this way, a dozen good, substantial buildings have been erected, seating on the average, about 400 people.

In 1911, Dr. D. L. Leonard wrote a short Introduction to A Brief History of the South China Mission of the American Board. In regard to the "prospects" after eighteen years of work in Hong-kong and out-stations in the Sz Yap district, and after less than ten years in Canton, he wrote:—

With such a numerous, and earnest, and active constituency . . . . . it is doubtful if any other Mission gives surer promise of success in the not distant future.

It was a prediction which is gradually coming true. Although there are still a score of out-stations dependent upon the Mission, there are two well organized, independent Home Missionary Societies in existence as a partial result of the Mission work. These are now entirely supported by the Chinese Christians. The combined value of their church property is about \$100,000 gold. I refer to the China Congregational Missionary Society, organized in San Francisco, in 1884, and the China Congregational Church of Hongkong, which, a few years ago assumed self-support. These two bodies have ten out-stations which are looked after by able leaders, independent of the Mission.

(July 8th) To-day witnesses the laying of the "corner stone" of the Second Congregational Church in Canton, within the Old City. It is to be a modern institutional church, a building  $76 \times 46$  feet and two stories high, and is to cost \$25,000 gold. This church belongs to the China Congregational Missionary Society, which, in the near future, will be united

with the sister society, as both are members now of the Church of Christ in China. For many years, some of the charter members of this church were associate members in the First Congregational Church which has also assumed self-support, and is now a part of the Church of Christ in China, but the members hived off, and worshipped for a time in their Public Reading Room on 18th Street, but they lately moved into temporary quarters at the new site.

The evangelistic work including the building of churches, may be considered as the first step along the lines of self-perpetuating work, but the Christian Chinese are now taking the second step, along educational lines. In the out-stations, several primary institutions have sprung up, but now in Canton, the Chinese Trustees have purchased fifteen acres of land in a most desirable location, only a half hour's walk from the West Gate, and from there only five minutes more to the new institutional church. The school building is now in process of erection. It is  $165 \times 50$  feet, four stories in the center, and three at either end, and is to cost about \$25,000 gold. Their aim is to establish a High School with a preparatory course for it, and their object is to raise up Christian leaders from among the common people.

In this work, they are aided by the American Chinese Educational Commission in the States, which is becoming known as the A.C.E.C. This supplies American teachers and their salaries for a term of years, after which, it is hoped that the trained Chinese will be able to conduct both it and other educational work.

It is felt that what is needed, is not only an educated native minis-

try, but also an educated leadership, a body of young men and women filled with the spirit of helpfulness, which is the dominant spirit of Christianity, and in order to produce them Christian education should be emphasized. This is necessary in order to realize the prediction of the prophet:—

"These from the land of Sinim."

C. A. NELSON,

Canton, China.

**CANTON'S FAREWELL TO DR. AND  
MRS. A. A. FULTON.**

The regular meeting of missionary conference on the last day of September took the form of a farewell to Dr. and Mrs. Fulton. Dr. T. W. Pearce of the London Mission, Hongkong, came up to give an address. Dr. Pearce reached the field a year before Dr. Fulton and the two had foregathered in many "ploys" during their pioneer days. The speaker noted three characteristics which marked the young missionary and which subsisted through all his years of service.

The first was his optimism. All who know Dr. Fulton appreciate this. It is so evident that none can be in his company for a minute without feeling the glow of his enthusiastic faith. For this is the secret of his optimism. He never preached without leaving the impression that he had a thorough knowledge of his Bible, and that in communion and service he had made its spirit and teaching the atmosphere of his buoyant and vigorous personality. He had a way of so quickly forgetting his reverses and disappointments that I verily believe they ceased to exist for him.

Dr. Pearce also emphasized his fine sense of humor. He pictured the enthusiastic young missionary

suddenly appearing in his bungalow one evening with the news that he had just completed Mencius and was going to have a good bath. Dr. Pearce said he could not help wondering what would be left for him when he reached the more sordid departments of Chinese literature!

The third virtue mentioned was Dr. Fulton's indefatigable diligence. He has been tireless in carrying through the many projects to which he put his hand. His effectiveness as a deputy among the churches of America was proverbial. He doubtless gave his Board—the American Presbyterian North—and his less aggressive fellow missionaries some misgivings at times, but he got the money.

Dr. Fulton's address in acknowledgment brought before our minds the stupendous changes that have taken place since his first arrival in China. He told us of the small beginnings when he took responsibility for certain work in the city of Canton and in the "Four Districts" some 150 miles southwest of the city. The results today would make any man an optimist.

The Paak Hok Tung community presented Dr. and Mrs. Fulton with a tea service in the chaste silverware for which Canton is famous. There were also farewell gatherings in city and country arranged by the churches and institutions with which Dr. Fulton had been connected.

GEO. H. MCNEUR.

**SOME THINGS WE ALL CAN DO.**

1. Let the Word of Christ dwell in ourselves richly.
2. Encourage among our acquaintances daily family worship in the home.

3. Undertake to increase the sale and circulation of Bibles and Scripture portions in our respective fields.
4. Do our bit to help meet the problem of illiteracy among Christians.
5. Make a wider use of Bible Posters.
6. Do our part to increase the efficiency of existing Sunday School work, and to open new Sunday Schools.
7. Organize a group, large or small, who will undertake to memorize a verse of Scripture daily.
8. Seek to induce all Christians, especially young people, with whom we are in touch, to make the daily reading of a portion of Scripture a habit of their lives.

W. R. WILLIAMS,  
Acting Chairman of Bible Committee, Bible Union.

—  
NEW PLAN OF CHURCH  
ORGANIZATION.

At the city of Ling Hsien, where is one of the out-stations connected with the American Board Mission station of Tehsien in Shantung, the local church has carried out a plan of organization which was voted at its last annual meeting. The items of the plan were suggested by one of the two preachers in charge of the evangelistic and church work for the county; but the suggestions were made with the fear that the church was not ready for them, and it was only when the church committee in consultation insisted on adopting the proposals that they were approved and put into execution.

In each Congregational church there are deacons. But in this place, besides the deacons, there was elected a Church Committee

which was called the Forward Committee (Chin Hsing Wei-pan). The Chairman of this Committee lives in the city, and the man chosen is one of the two preachers. He was chosen, not because he was a preacher, but because he was centrally located and could easily keep in touch with the whole field. The deacons are to assist in the preaching and other church business. But the other members of the Committee include two from each side of the city—two from the north villages, two from the south, two from the east, two from the west.

The two men from each quarter are to keep in touch with the Christians in their quarter, reporting conditions to the Chairman. They are also to report all new openings for evangelistic work. And they are to invite other men and women, as they choose, to assist in getting financial support from all of the members in their section. These assistants are to report to the Committee members from their quarter, and these in turn report to the Committee Chairman in the city.

This plan was adopted at a time when there had just been a large increase in the number of members and probationers in this field, the result of faithful instruction by the two preachers. Since then, there seems to be a large and continuing interest among the new converts. In one village, where there are no baptized Christians but thirty probationers, the local people have provided land and are raising subscriptions to erect on it their own local chapel, and they are eager to have schools for both boys and girls.

Below is the Chinese statement of organization and aims:

A. *Organization.*

1. Forward Committee. Five men in charge of all church affairs.

- 2. Forward Committee Officers: Chairman, Vice-chairman, Recording Secretary, Corresponding Secretary, Accountant, Treasurer, Agents for arousing interest and urging contributions.
- 3. Deacons.
- B. Aims.
  - 1. To investigate the villages on the four sides of the city, more than four hundred in number.
  - 2. To get a center in each village and arrange for regular worship.
  - 3. To bind all of these villages in one Christian organization.

#### CHRISTIAN LITERATURE SOCIETY.

The annual meeting of the Christian Literature Society held on November 9th at the Society's offices 143 North Szechuen Road, Shanghai, was permeated by a spirit of optimism that bodes well for the future of literature in China. Mr. Barton, Consul General for Great Britain, presided and referred to the repercussion of the great war on the thinking classes in China. Though China could scarcely be called one of the participants in the struggle yet the turmoil of the strife had a stimulating effect especially on the reading public. Their minds were awakened and there were many questions to which they sought answers. It was an opportunity for this Society to provide the books which would help China to understand the present world situation. The address of the Rev. A. N. Rowland further expanded this thought. He pointed out that the uneducated classes were not liable to be led astray by plausible but fallacious theories. This was the peculiar temptation of the educated or partially educated man. To awaken a man's mind and then leave him to grope his way through life

without the guidance of sound literature was to do him a grave injury. He quoted Milton's lines "Truth is strong next to the Almighty" and predicted that in the struggle with error truth would ultimately conquer. Miss Laura White, who had just returned from furlough, gave a fresh and inspiring talk on individuality. She told how she noted when at home that women all dressed alike; wore their hair alike; talked of the same books which they had been reading as though they were afraid to think for themselves. She felt that Chinese women had an individuality of their own albeit they had been repressed for ages. She meant to devote her energies to making these women realise and express their own thoughts and convictions. In Christ, and with His help, they had a contribution to make to the solution of the national problems and to the Christianization of China.

Dr. Barclay, from Formosa, spoke as a country pastor even if he is at the head of a theological Institute. He said that the influence of the student class on the life of the nation was often exaggerated. They could not by any computation be reckoned at more than one in fifty of the country's manhood. He pled for the other forty-nine per cent. who did not express themselves so loudly and yet were the deciding factor in all questions relating to the life and conduct of the mass of the nation. He quoted Professor Giles as having said that in the days of Jesuit ascendancy in Peking Christianity had had its chance to win China and had failed; he believed the opportunity would never recur. Dr. Barclay opined that Dr. Giles was a young man when he made that prediction.

which events were rapidly falsifying. He felt that he had not done as much towards distributing the literature of the Society as he should and promised amendment. The large number of re-prints reported in the tale of the year's output of books showed that the society had chosen to produce such books as were of permanent value.

Dr. MacGillivray had a cheering report to make of the year's working. Sales were up by \$3,000 and funds were in hand for the purchase of additional land for the larger premises and, maybe, printing press which the C. L. S. hoped one day to possess. He appealed for a larger number of his hearers to become members of the Society.

Not because he valued the subscription of \$5, annually, which they would pay to the funds but because the workers would benefit by the more intimate fellowship which would result from a larger membership. The appeal was successful in more than one instance; the chairman, at the close of the meeting, became a life member and some others also responded to the invitation. The Chinese meeting, which was also largely attended and very cheerful was held on the succeeding day. It is evident that our Chinese friends are beginning to realise that the C. L. S. is more a Chinese than a foreign institution and are rallying around it with a new enthusiasm.

## Gleanings from Correspondence and Exchange

Miss Shin Tak-hing, a Secretary of the Y. W. C. A. in Hong-kong, has just left to take up a year's study under the Scholarship granted by the London School of Economics to a Chinese woman. She will take training along the lines of Industrial and Welfare work.

The Rev. R. J. McMullen, Presbyterian Mission, Hangchow, who is Secretary of the Hangchow International Famine Relief Committee, is urgently appealing for twenty voluntary workers (ten foreign and ten Chinese) to assist in the handling of famine distribution. Those desiring to help should communicate at once with Mr. McMullen.

The *Christian Century* for October 5th, 1922, states that the Chinese population in America is 61,639 of whom 3,072 are Christians, which is about five per cent.

of the whole. Sixteen Mission Boards have a total property value of G. \$808,150 in Chinese work and a total annual expenditure through 163 paid workers of G. \$149,352, of which G. \$47,559 is contributed by the Chinese.

The Rev. James Sylvester Armentrout, an officer of the Presbyterian Board of Missions, Member and Secretary of the Educational Committee of the International Sunday School Council, and a Member of the Board of Directors of the International Daily Vacation Bible School Association, is expected to arrive in China in March, with a view to promoting training in Sunday School leadership. He will co-operate with the Rev. E. G. Tewkesbury, Secretary of the China Sunday School Union. This trip, which includes Korea, China and Japan, is made possible by the co-operation of the World Sunday School Association.

SHIPPING.

ix



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and the Board of Publication and Sabbath School work of the Presbyterian Church in the U. S. A.

The Fifty-ninth Annual Statistical Report of the Seventh Day Adventists contains some interesting data. They work in 108 countries and on 160 Mission fields, using altogether 179 languages in 100 of which publications are issued. The total contributions for Foreign Missions from the membership of North America during 1921 was G. \$2,135,972.35, a per capita contribution of G. \$21.65, which places them well up in the scale of individual giving. During 1921 they issued a total of 3,507 separate publications. The figures by decades show tremendous growth in the output of denominational literature. Between 1863 and 1921 they contributed to Foreign Missions G. \$19,500,065.04, which is 24.39 per cent. of the total funds contributed by the denomination during that time.

As one goes in and out of various Y. W. C. A. group meetings at the beginning of a new year of work, one can feel a distinctly tangible result of the National Christian Conference, in the measure of responsibility taken by Chinese leaders. In keeping with this it is of interest to know that the Secretarial Council which meets with the general secretary of the National Y. W. C. A. each week to plan the programs of national Association work is now composed entirely of Chinese secretaries plus the executives of the city and student departments. Its personnel is as follows:—Miss Venable, General Secretary, Miss Ting Shu Ching (city), Miss Grace Yang (student), Miss Cheu Li Yung (publication), Miss Zung Wei Tsung (industrial), Miss Chen Mei Yu (Training School), Miss

Kyong Bae-tsung and Mrs. Y. S. Lee (office), Mrs. K. H. Chen (Council on Health Education), Miss Theresa Severin (city) and Miss Anne Seesholtz (student).—Y. W. C. A. Magazine, November, 1922.

Between August 10th and 12th, at Copenhagen, Denmark, seventy-five official representatives of thirty-seven Churches in twenty nations of Continental Europe met to consider the needs of European Protestantism, which is considered to be in great danger through present economic difficulties. This is the first event of its kind in modern history and is taken to mark the beginning of a co-operative movement within European Protestantism. The Federal Council of Churches, the Presbyterian Board of Foreign Missions, the Church Peace Union, the National Lutheran Council, the Methodist Episcopal Church South, and the Foreign Missions Conference were also represented, thus indicating the practical interest of American Christianity in this European problem. It was felt that it is necessary to co-ordinate Protestant action in the matter of relief. The practical outcome of the Conference was the decision to establish a Central Bureau for Co-operation in the Relief of the European Churches. It is felt that this move points towards a federation of European Protestantism.

The Rev. K. L. Reichelt, former professor at the Lutheran Theological Seminary, Shekow, is just back from Europe. As known to many of our readers he has worked out a very interesting scheme for reaching the many Buddhist monks and Buddhist lay devotees for the kingdom of God. The July number of THE RECORDER for 1920

# LAID UP LAID OFF LAID AWAY

The three great misfortunes to which man is subject are sickness or accident, unemployment, and death.

The last comes to all; the others to most.

What would be the fate of those dependent on you if YOU should be laid up or laid off or laid away? To be financially prepared for emergencies is the inescapable obligation laid on everyone with such responsibilities. A savings account in the bank is good insurance against the unexpected.

THE  
AMERICAN-ORIENTAL BANKING CORPORATION  
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published an illustrated article of Mr. Reichelt's plan giving the main features of the work to be done. These plans have been met with approval and great interest not only by his own board in Norway (The Norwegian Missionary Society), but also in Sweden and Denmark, where two of the leading mission societies have agreed to stand behind the work and send out helpers to assist him. Smaller groups are also established in the U. S. A. Mr. Reichelt has spent these two years mostly lecturing in Scandinavia, Finland, U. S. A., and North Germany. He has brought with him a young man from Norway, Mr. N.

N. Thelle, to assist him as manager, and he expects a pastor from Sweden and an architect from Denmark to co-operate with him during the next year. In the meantime Mr. Reichelt has rented a small place in Nanking City, where the preparatory work can be done and where visiting monks and "chu-si" (devotees) can drop in and have a quiet place for reading and conversation (南京基督教佛家佈道招待所). If the requisite funds can be collected during the spring next year, he expects to secure a larger site in one of the nearest mountains for the Institute, from which the actual work is to be done.

## NOTES ON CONTRIBUTORS

**PROFESSOR T. C. CHAO** is connected with the Methodist Episcopal Church, South, and is a Professor in Soochow University. He is also Professor Elect to the Chair of Christian Ethics and Apologetics in the School of Theology of Peking University where he expects to take up his duties in the fall of 1923.

**Dr. K. S. LIU** is Vice-president of South Eastern University and Professor of Philosophy. He was formerly on the faculty of the University of Nanking. He is a Christian and a leader in modern education.

**Dr. ROBERT F. FITCH** is a member of the Presbyterian Mission, North, and Secretary of the Union Evangelistic Committee at Hangchow.

**TI SHAN KOUGH** is a Christian student in the Government University at Peking. His article was translated by himself from the original which appeared in "The Life" magazine.

**Rev. G. MATTHEW THOMAS** is a member of the Wesleyan Methodist Missionary Society. He is located at Suichow, Hup., and has been in China since 1909.

**Mrs. PAUL APPASAMY** is a member of the National Committee of the Y. W. C. A. in India, and head of the Ladies' Auxiliary of the Indian National Missionary Association. She was the only woman delegate to the Assembly of the Church of England which met in Calcutta in 1921. She was also a worker with Pandita Rambanai.

**Mrs. EARL CRESSY** is a member of the Northern Baptist Mission. She has been engaged in educational work.

**Miss VENETIA COX** is a member of the American Church Mission in Hankow. She has been in China five years and is engaged in teaching vocal and instrumental music.

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7th, from U.S.A., Mrs. Roy Rushin and three children, Rev. and Mrs. Peter Johnson, Miss Tingst, Church of God.

## OCTOBER:

2nd, from Norway, Mr. B. Gard, Miss Ur, Miss Ness, Norwegian Lutheran Mission.

21st, from U.S.A., Misses Thompson, The Misses Hilty, C. & M.A., Miss Iva Brown, Miss Watts, Miss Agola, Mr. and Mrs. Cooley, N.H.M., Mr. and Mrs. H. Schwendener, South Chihli Mission. From England, Miss Codrington, Miss Cotton, C.E.Z.M.S.

26th, from Norway, Rev. K. L. Reichelt, Mr. N. N. Thelle, Norwegian Missionary Society. From England, Rev. and Mrs. H. H. Taylor, Mrs. R. A. Whiteside, C.M.S., Miss M. Pyle, Miss M. E. Fearon, Miss R. S. Johnson, Miss W. C. Broadfoot, Miss J. Brymer, Miss E. Fischbacher, Miss W. M. Bunn, Miss B. M. Mitchell. From Switzerland, Miss E. F. Heiss, Miss H. Suter, C.I.M.

## NOVEMBER:

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C.I.M., Mr. and Mrs. E. Sovik, and three children, Lutheran United Mission. From Canada, Mrs. R. A. Jaffray, C.A.

6th, from America, Miss M. H. Rangee, Mrs. C. White, Bible Teachers' Training School.

8th, from Norway, Miss Esther Horjen. From Sweden, Miss Ingeborg Wikander, Y.W.C.A. From Australia, Mr. G. R. Hutchinson, Mr. T. H. M. Lowther, C.I.M.

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10th, for Norway, Miss M. Monsen, N.L.K.

21st, for Sweden, Miss A. M. L. Hultkrantz, S.M.C.

27th, for U.S.A., Mrs. E. G. Sugg and two children, C.M.S.

## NOVEMBER:

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2nd, for Australia, Rev. and Mrs. T. H. Smith, L.M.S.

4th, for England, Mr. and Mrs. M. L. Griffith and two children, Dr. and Mrs. R. C. Parry and two children, C.I.M., Miss M. A. Wells, C.M.S. For U.S.A., Mr. and Mrs. J. G. Kauderer, C.I.M. For Norway, Rev. and Mrs. L. Tveit, N.L.K.

18th, for England, Miss Winifred Jacob, Y.W.C.A.

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